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POETRY.

For the Churchman.

THE FAMILY ALTAR.

* * * * * * * How gladly
Rises now, the Saviour's prayer! what voices,
Gentle and soft as the vibrating strings
Of a wind-kiss'd and tremulous lyre,
Bear it above, while manhood's firmer tone,
Echoes the heaven-taught strain, and childhood
Kneeling low, lisps out its sweet "*Our Father.*"

All are not there, who once in earlier years
Knelt down with them. Beside that household hearth,
Are vacant places; for the hand of Time
Hath wrought its ceaseless change, the golden links
Of love's bright chain hath sever'd, parting those
Whose being in life's gay and sunny spring,
Seem'd but as one.

* * * * Scarce a short year ago,
The merry bells rang out a bridal peal,
And from her pleasant home, a timid girl,
Half smiles, half tears, an April thing in truth,
Went forth to trust the love of other hearts,
In different scenes to find her happiness.
How sad it is to part, even when joy
Beckons the dear one onward, and we know
Her weal is best attained by our own loss.
So felt the lingerers on that sunlit porch,
Straining the ear to catch the lessening sound
Of hurrying wheels that bore her far away;
Until, as the faint echo died in air,
Came like a blight, the strange reality,
That *she was gone.*

* * * * They ask her not again,
For she is blest within her distant home;
Yet when they kneel as at this peaceful hour,
And memory tells its tale of other days,
Fond yearnings for her gentle tones once more
Come o'er the heart, and deep affection pours
Its prayer, for her abiding happiness.

Hark! how the tempest roars, and the keen blast
Sweeps wildly by! Throbs not the heart for *him*,
Who treads the billow in this darksome hour?
He of the mirthful glance, and merry lip,
So loved, even in his very waywardness.
How did he long, while yet a reckless boy,
To tempt the ocean's swell, to climb the shrouds,
Poise like a bird upon the dizzy mast,
And know the perils of the sailor's life!
And bursting soon love's gentle barrier through,
He bade his home farewell, a long farewell,
Broke from encircling arms, and rush'd away,
To brave the dangers of the foaming sea.
For *him* they ask, at this their hour of prayer,
Safe conduct o'er the deep, and guidance sure,
To the far haven, where his bark would be.

But there is yet an absence, which, nor time
Nor change may shorten. Death hath looked upon
That household, and hath called a gentle spirit
To its rest. He came not without warning,
Not as a foe, whose aim ready and quick,
Laid in a moment the fair form in dust;
But slowly, steadily, the wasted strength
Each day diminished—the clear azure eye,
So bright with its unnatural lustre,
And the sunken cheek, whose bloom, tho' rose-like,
Told but of decay; these were his harbingers.
And they were recognized, not mournfully,
For she to whom they came was ripe for heaven:
But as kind messengers, to tell how near
Her hour of bright, eternal blessedness.

Beside her dying couch, tears fell like rain,
And prayers from breaking hearts went up to heaven;
Tho' knowing, prayers would not avail them now.
But on *her* lip, were smiles, those angel smiles,
The parting spirit sometimes putteth on,
About to enter at the golden gate
Of Immortality. And when she saw
Their tears of bitter anguish, bade them flow
No longer. "O, for me," she said, "weep not;
Lo! the glad morning breaketh, let me go."
And day by day, the bonds of earth were loosed,
And when the summer brought its gift of bloom,
Affection wreathed fair chaplets for a grave,
And now they ask, like her to lay them down
At death's stern mandate, to rejoin again
Their lost one, in the land of fadeless flowers.

M. N. M.

For the Churchman.

"THIS ALSO SHALL PASS AWAY."

The following lines will be perused with interest by our readers, as they are the last composed by the Rev. B. D. Winslow, whom they will remember as a frequent contributor of poetry to the columns of this paper.

The Rev. Mr. Croswell of Boston, who was his early friend, who baptized, and admitted him first to the Holy Communion, remarks: "It was a memorable night, that I spent with him on the 14th of October, God forbid that I should ever forget it. In the dead of the night, while his lamp burned dim, he had songs upon his bed; and recited those beautiful stanzas, suggested to soothe his restlessness, by the Oriental sentiment, "This also shall pass away."* I took them down at his mouth, and shall cherish them always as his cycnean strain."—

When morning sunbeams round me shed
Their light and influence blest;
When flow'ry paths before me spread,
And life in smiles is drest:
In darkling lines that dim each ray
I read, "This too shall pass away."

When murky clouds o'erhang the sky
Far down the vale of years,
And vainly looks the tearful eye
Where not a hope appears—
Lo! characters of glory play
'Mid shades—"This too shall pass away."

Blest words, that temper pleasure's beam,
And lighten sorrow's gloom;
That early sadden youth's bright dream,
And cheer the old man's tomb;
Unto that world be ye my stay—
The world which shall not pass away.

* An Eastern sage being requested by his sovereign to furnish a motto for a signet ring which would be suitable alike for prosperity and adversity, wrote these words—"THIS ALSO SHALL PASS AWAY."

CHRIST ALL IN ALL.

This is the greatest comfort in the world to know that our Saviour is born, that he is abroad, and at hand to every one that calleth upon him. What greater gladness can there be unto a man who feels his sin, and sees his damnation before his eyes; unto such a man nothing is more acceptable than to hear that there is a Saviour who will keep him, and heal his sore. * * * Without Him nothing avails in the sight of God the Father; without him no man can praise God, because it has pleased God for his sake only, to show himself favorable and loving unto mankind, and only to receive that prayer which is made unto him in the name of Christ our Saviour.—*Bp. Latimer.*

From Bishop Seabury's Discourses.

OF THE HOLY EUCHARIST.

(*Concluded.*)

I shall offer but one consideration more in support of the opinion that Christ, in the institution of the Eucharist, did offer himself to God, a propitiatory sacrifice for sin; and that shall be taken from the prayer which he made, on that solemn occasion. This prayer, or at least so much of it as the Holy Ghost hath thought proper to have recorded for our instruction, is contained in the seventeenth chapter of St. John's Gospel. The first five verses are an earnest supplication, that both his own glory, and the glory of his Father, might be manifested in the perfect obedience of his humanity, and in his consequent exaltation. From the sixth to the twenty-fourth verse, he makes intercession for his apostles; that they might be preserved in love, and through the participation of the Holy Spirit might be united, not only with each other, but with him, and through him, with the Father: and that being preserved from the evil one, and sanctified by the Spirit, they might be enabled faithfully to preach the truth, and make known the mystery of salvation to the world. The remainder of the chapter is a prayer for all those who, through the ministry of his apostles and their successors, should believe in him, that they might continue in faith and love; and being united in the Spirit, might live in peace and righteousness of life. In the supplications for his apostles, there is this expression: "and for their sakes I *sanctify* myself, that they also might be sanctified through the truth"—(John xvii. 19)—or truly sanctified. I ask, in what sense could Christ *sanctify* himself, or make himself *holy?* He was holy, harmless, undefiled, and separated, by holiness of nature, from sin and from sinners. (Heb. vii. 26.) His holiness, in this sense, could admit of no addition. It remains, then, that we understand this phrase, "*I sanctify myself*," in another sense—a sense, in which it is used in Scripture; and that is, to devote, consecrate, or offer, himself to God for sin. In Deuteronomy, (Chap. xv. 19, 21, 22,) there is this direction: "all the firstling males that come of thy herd, and of thy flock, thou shalt sanctify unto the Lord." That the word *sanctify* here means to *offer in sacrifice* appears from hence, that if the firstling had any blemish, it was forbidden to be *sacrificed*, but was to be eaten as common food. In the first book of the Chronicles, (Chap. xxiii. 13,) it is said, that "Aaron was separated, that he should sanctify the most holy things—to burn incense before the Lord," &c., where to *sanctify* must mean to *offer in sacrifice;* for, if we turn to the book of Exodus, (Chap. xxviii. 1,) we shall find that the end for which Aaron was taken and separated from the children of Israel, is thus assigned by God, "That he may minister unto me in the priest's office." In this sense is our Saviour to be understood when he says, "For their sakes, I sanctify myself;" that is, for their sakes, I offer, or devote myself, an expiatory sacrifice to God. The verb, *I sanctify*, being in the present tense, expresses present action; and, as this prayer was made by Christ at the institution of the Holy Eucharist, the consequence is, that he did then *offer* and *devote* himself to God. So that this expression in Christ's prayer, "For their sakes, I *sanctify* myself," contains just the same sentiment with what he said to his apostles, when he delivered the consecrated bread to them, "This is my body which *is given* for you."*

It having now been proved, that Christ did, at the institution of the Eucharist, offer his natural body and blood to God, an expiatory sacrifice for sin, under the symbols and representation of bread broken, and wine poured out, and consecrated by blessing and thanksgiving; and, his apostles being commanded to *do this*, that is, what he had done, in remembrance of him; I ask, in what sense can this command be understood, but as an injunction on them, *to offer* bread broken, and wine poured out, and consecrated by blessing and thanksgiving, to God, as symbols of Christ's body and blood, and for a representation, or memorial of his offering his natural body and blood to God, which he then made under the same representation? Less than this does not come up to the force of the command, *This do*—Do as I have now done, *in remembrance of me;* or rather, for my memorial—for a memorial of me.

Hence it will follow, that the Eucharist is not only a memorial of the passion and death of Christ for the sin of the world, but also of that offering of himself—his natural body and blood—which, under the representation of bread and wine, he made to God at the institution of the holy ordinance. In this respect it exactly fulfils its type, the ordinance of the Jewish passover. For that was not only a memorial of the deliverance of the Israelites from the bondage of Egypt, in the night when God slew the Egyptian first-born; but also, a memorial of the original passover in Egypt, under the protection of the blood of which put upon the posts of their doors, they remained in safety, when the first-born of the Egyptians were slain.

Hence, also, it appears, that the Eucharist is a memorial made, not so much before men, as before the Almighty Father. For, before whom should the memorial of the offering and death of Christ be made, but before him to whom the offering and death of Christ was a sacrifice for sin? If the offering was made to God, as has been proved, the memorial of that offering must also be made before God, or it ceases to be a proper memorial. For a memorial is a monument or sensible sign intended to bring some event to remembrance: And the Eucharist being the memorial of Christ's offering himself to God, and of his passion and death for sin; it follows, that the memorial of his offering and death must be made before God, that by it their merit and efficacy may be pleaded with him, for the remission of sin, and for all other benefits and blessings which his passion and death procure for us.

In this respect, too, the Eucharist fulfils its type, the Jewish passover. The memorial made by that, was a memorial made before God, by the people of Isrsel, as appears from their being commanded to *eat it before the Lord;* for if it were eaten or celebrated before the Lord, then the memorial made by it was made before the Lord.

It appears, therefore, that the Eucharist is not only a sacrament, in which, under the symbols of bread and wine, according to the institution of Christ, the faithful truly and spiritually receive the body and blood of Christ; but also, a true and proper sacrifice, commemorative of the original sacrifice and death of Christ for our deliverance from sin and death—a memorial made before God, to put him in mind; that is, to plead with him the meritorious sacrifice and death of his dear Son, for the forgiveness of our sins, for the sanctification of his Church, for a happy resurrection from death, and a glorious immortality with Christ in heaven.

From this account, the priesthood of the Christian Church evidently appears. As a priest, Christ offered himself a sacrifice to God, in the mystery of the Eucharist; that is, under the symbols of bread and wine; and he commanded his apostles to do as he had done. If his offering were a sacrifice, theirs was also. His sacrifice was original, theirs commemorative. His was meritorious through his merit who offered it; theirs drew all its merit from the relation it had to his sacrifice and appointment. His, from the excellency of its own nature, was a true and sufficient propitiation for the sins of the whole world; theirs procures remission of sins only through the reference it has to his atonement.

When Christ commanded his apostles to celebrate the Holy Eucharist, in remembrance of him, he, with the command, gave them power to do so; that is, he communicated his own priesthood to them, in such measure and degree as he saw necessary for his Church, to qualify them to be his representatives, to offer the Christian sacrifice of bread and wine, as a memorial before God the Father of his offering himself once for all; of his passion and of his death, to render the Almighty propitious to us for his sake; and as a means of obtaining, through faith in him, all the blessings and benefits of his redemption.

And, as the laity are permitted to partake of this sacrifice, the most holy thing, the shew-bread, or bread of the presence of the Christian Church, which, under the law, was not lawful for any to eat but only for the priests; so it is evident, that such portion of Christ's priesthood is given to them, as qualifies them to join in offering the Christian sacrifice, and to partake of it with the priests of the Church. And, in this sense, I take it, the whole body of Christians are called a holy priesthood, a royal priesthood, are said to be made, not only *kings*, to reign with Christ in glory hereafter, but *priests* unto God.†

From this view of the matter, we may see in what sense the consecrated, or eucharistised bread and wine are the body and blood of Christ. They are so sacramentally, or by representation—changed in their qualities, not in their substance. They continue bread and wine in their nature; they become the body and blood of Christ in signification and mystery—bread and wine to our senses; the body and blood of Christ to our understanding and faith—bread and wine in themselves; the life-giving body and blood of Christ in power and virtue; that is, by the appointment of Christ, and through the operation of the Holy Ghost; and, the faithful receive in them the efficacy of Christ's sacrifice and death to all spiritual intents and purposes.

There is, therefore, in this holy institution, no ground for the errors of transubstantiation, consubstantiation, or the bodily presence of Christ, with which the Church of Rome, Luther, and Calvin, have deceived, beguiled, and perplexed the Church. The bread and wine are, in their nature, still bread and wine: They are not transubstantiated into the natural body and blood of Christ, as the Papists teach. The natural body and blood of Christ are not consubstantiated with them, so as to make one substance, as the Lutherans teach. Nor are the natural body and blood of Christ infused into them, nor hovering over them, so as to be confusedly received with them, as Calvin and his followers seem to teach; for they are far from being intelligible on the subject. The natural body and blood of Christ are in heaven, in glory and exaltation: We receive them not in the communion in any sense. The bread and wine are his body and blood, sacramentally and by representation. And, as it is an established maxim, that all who, under the law, did eat of a sacrifice with those qualifications which the sacrifice required, were partakers of its benefits; so all who, under the Gospel, eat of the Christian sacrifice of bread and wine, with those qualifications which the holy solemnity requires, are made partakers of all the benefits and blessings of that sacrifice of his natural body and blood, which Christ Jesus made, when, under the symbols of bread and wine, he offered them to God, a propitiation for the sin of the world.

I am not sensible that, in this explanation of the mystery of the Eucharist, I have departed from the letter, or sense, or spirit of the holy Scripture: and, in support of it, I appeal to the early writers, and first liturgies of the Christian Church.‡ It cannot be supposed, that those early writers were ignorant of the doctrines and practice of the Church in their own time; or that they would wilfully misrepresent them. Nor could they be ignorant of the doctrines and practice of the apostles: at least, they had better and surer means of information than we can have, especially if we disregard their testimony. For, they had the same Gospels and apostolical writings that we have: they understood the language in which they were written, and the manners and customs of the age, better than we do; and, the tradition of apostolical practice passed but few hands, before it came to them.

The first liturgies may be supposed to have been corrupted by the interpolation of some of the errors of subsequent times. Should this be granted, it will not follow that no credit is due to them. It will not be difficult, by comparing them together,‖ to detect those interpolations and errors: and of this we may be sure, that those principles in which they all agree (differing only in expression) must be the remains of apostolical antiquity.

By attending to these, we shall not only see the order and process of the consecration of the holy elements, but also the principles on which their practice was founded.

At the time of the celebration, the officiating bishop, or priest, first gave thanks to God for all his mercies, especially for those of creation and redemption. Then, to show the authority by which he acts, and his obedience to the command of Christ, he recites the institution of the Holy Sacrament which he is celebrating, as the Holy Evangelists have recorded it. In doing this, he takes the bread into his hands and breaks it, to represent the dead body of Christ, torn and pierced on the cross; the cup, also, of wine and water mixed, representing the blood and water which flowed from the dead body of Christ, when wounded by the soldier's spear. Over the bread and the cup he repeats Christ's powerful words, THIS IS MY BODY—THIS IS MY BLOOD. The elements being thus made authoritative representations, or symbols of Christ's crucified body and blood, are in a proper capacity to be offered to God as the great and acceptable sacrifice of the Christian Church. Accordingly, the oblation, which is the highest, most solemn, and proper act of Christian worship, is then immediately made. Continuing his prayer, the priest intercedes with the Almighty Father, to send upon them (the bread and wine) the Holy Spirit, to sanctify and bless them, and make the *bread*, the *body*, and the *cup*, the blood of Christ—his spiritual life-giving body and blood in power and virtue; that, to all the faithful, they may be effectual to all spiritual purposes. Nor does he cease his prayer and oblation, till he has interceded for the whole Catholic Church, and all the members of it; concluding all in the name and through the merit of Jesus Christ the Saviour.

The Eucharist being, as its name imports, a sacrifice of thanksgiving, the bread and wine, after they have been offered or given to God, and blessed and sanctified by his Holy Spirit, are returned by the hand of his minister to be eaten by the faithful, as a *feast upon the sacrifice*—the priest first partaking of them himself, and then distributing them to the communicants; to denote their being at peace and in favor with God, being thus fed at his table, and eating of his food; and also to convey to the worthy receivers all the benefits and blessings of Christ's natural body and blood, which were offered and slain for their redemption.

For this reason, the Eucharist is also called the communion of the body and blood of Christ; not only because, by communing together, we declare our mutual love and good will, and our unity in the Church and faith of Christ; but also, because, in that holy ordinance, we communicate with God through Christ the Mediator, by first offering, or giving to him the sacred symbols of the body and blood of his dear Son, and then receiving them again, blessed and sanctified by his Holy Spirit, to feast upon at his table, for the refreshment of our souls; for the increase of our faith and hope; for the pardon of our sins; for the renewing of our minds in holiness, by the operation of the Holy Ghost; and for a principle of immortality to our bodies, as well as to our souls.

From this consideration, the necessity of frequently communicating in the Holy Eucharist evidently appears. It is the highest act of Christian worship; a direct acknowledgment of God's sovereignty and dominion over us, and over all his creatures. It is the memorial of the passion and death of our dear Redeemer, made before the Almighty Father, to render him propitious to us, by pleading with him the meritorious sufferings of his beloved Son, when he made his soul an offering for sin. It is a sensible pledge of God's love to us, who, as he hath given his Son to die for us, so hath he given his precious body and blood, in the Holy Eucharist, to be our spiritual food and sustenance: And as the bread of this world, frequently taken, is necessary to keep the body in health and vigor; so is this bread of God, frequently received, necessary to preserve the soul in spiritual health, and keep the divine life of faith and holiness from becoming extinct in us.

It may be expected, I should say something of the qualifications which make us worthy communicants. But this is a point so particularly treated in most of the books upon this subject, that I shall content myself with mentioning the principle of them.

1. The first qualification is baptism in the name of the Father, and of the Son, and of the Holy Ghost, administered by a person duly authorized by commission from Christ to act in the name of God. For the Church being the mystical body of Christ, we can have no right to communicate with him the head of that body, till we are duly made members of it. And as admission into Christ's Church is entering into covenant with God, no person can make that covenant on God's part, but he who is commissioned to transact in God's name.

2. Confirmation by a bishop of the Catholic Church. Because that principle of the spiritual life is thereby implanted in us, which the Holy Eucharist is intended to nourish and bring to maturity.

3. That all those who are come to sufficient age have a competent knowledge of the sacred mystery. This knowledge is called by St. Paul, *the discerning of the Lord's body:* and means, more particularly, the distinguishing this sacrifice from common food, as being the body and blood of Christ in power and effect. And this knowledge will show itself in our receiving the holy mysteries with suitable devotion and reverence; with lively faith, and thankfulness to God, and with sincere love to mankind.

4. That we have kept our baptism undefiled, or have cleansed ourselves by sincere repentance. In many things we sin daily through the unavoidable weakness of nature; but, by the merciful terms of the Gospel, sins of infirmity defile not our baptism; that is, they do not break and disannul our baptismal covenant. God is graciously pleased to pass them over for Christ's sake, and will not bring them into judgment against us, provided we do not willingly live in them, but are sorry for them, and watch, and strive, and pray earnestly and constantly against them. But gross, wilful, and habitual sins are of a different nature. They put us out of God's favor, and disqualify us for the Holy Eucharist, till, by true and real repentance, we have humbled ourselves under them, and brought ourselves to a hatred and detestation of them; lest, by eating and drinking the body and blood of Christ unworthily, we become hardened in iniquity, and bring the judgments of God upon us in this world, and fall under his condemnation in the world to come.

* Though my subject does not require my pursuing this matter farther, yet it may be of use to remark, that there is another sense in which *to sanctify*, as a sacrificial term, is used in Scripture; and that is, *to purify, or cleanse from sin by sacrifice.* In this sense is the word used with regard to the apostles in this place, John xvii. 19—*that they also might be sanctified through the truth.*—The sense of the whole verse is, For their sakes I offer myself an expiatory sacrifice for sin, that, through my expiation, they may be truly sanctified—cleansed from sin—and consecrated to God, to preach the Gospel—the word of truth to the world—For then follows Christ's prayer for those who should believe on him, through their ministers. See Whitby on Heb. ii. 11.

† It will by no means follow from hence, that private Christians have a right, or power, to consecrate the Eucharist: that right, or power, being, by the institution itself, confined to the apostles, and their successors, and those empowered by them—no others being present at the time but the apostles.

‡ I might also appeal to the testimony and authority of the first Reformers in England; to the first Prayer-book of king Edward the Sixth; to a great number of eminent divines of the Church of England; and to the present doctrine and practice of the venerable remains of the old apostolical Church of Scotland, which, by God's merciful goodness, and to the glory of the Redeemer, has preserved this holy institution pure and undegraded.

‖ This has been done by Dr. Brett, accompanied with a learned dissertation on the subject. Also in an anonymous publication, entitled, *The ancient Liturgy of the Church of Jerusalem, being the Liturgy of St. James, freed from all latter additions, &c. London, printed by James Bettenham,—1744.*

HEBREW CONCORDANCE.

Proposals are issued by Dr. I. Nordheimer, and W. W. Turner, for the publication of a complete Hebrew and Chaldee Concordance to the Old Testament, with an introduction and appendixes. It will be published, if published at all, in eight No's or parts, at one dollar each, excepting the last, which will be *gratis.* The price therefore is seven dollars, for a royal octavo volume of about 1,200 pages. How it can be afforded at such a price, we can hardly conceive, considering the extra cost of Hebrew type, and the labor of composition. But so it is; and the work will be put to press as soon as 500 copies are subscribed for, and not before. After its publication, the price will be raised, as it ought to be.

Our sober advice to all Hebrew scholars, whether of the past, present, or future tense, is, to subscribe without delay. And, the publisher is hereby authorized to consider our office as pledged for *one* copy. May success crown the labors of the distinguished professors who have the work in hand.—*Boston Recorder.*

COMMUNICATIONS.

For the Churchman.

NOTICE OF THE LATE BISHOP MARSH.

(*Concluded.*)

Owing to a very distressing malady, brought on by intense study and close application, the afflicted Bishop was considered to be, sometimes, irascible, morose, and churlish; such, however, was not his natural temperament.—As a husband and parent, he was most affectionate and devoted, full of kindness and gentleness; he was certainly domestic and particularly fond of young children and people. As a friend, he was sincere and constant; as a patron, unchangeable, and devoid of caprice, so as to be neither influenced nor moved by considerations of a worldly nature. As a Bishop, in charge of an extensive Diocese, he was most laborious, devoting the whole of his time to its prosperity, punctual in the performance of every official act, and vigilant in every matter which regarded its welfare.

Bishop Marsh always sought to encourage merit in promoting the wishes of those whom he could assist, and who needed his assistance. His patronage was not extensive, but whatever he had in his gift was certainly well bestowed upon men of sound piety, and great erudition. One Living in his gift, was held a short time "*in commendam*" for his eldest son, who is now in the Church; but whether he was able to make any provision in the Church for his youngest son, I know not; more than this he certainly could *not* do. The Prebendal stalls he presented, as they became vacant, to the Rev. T. S. Hughes, B. D., the Rev. John James, M. A., the Rev. Herbert C. Marsh, M. A., his Lordship's Examining Chaplains; and the Rev. W. Macdonall, M. A.: the first known as, *formerly*, the "Christian Advocate"—the Hulsean Prize—in the University of Cambridge; the second as author of a very useful book, "A Commentary upon the Collects," which might be republished in this country with much advantage to the Church.

To dilate further upon the character of this great and worthy man, would perhaps appear, to some at least, too eulogistic. Justly, however, is he entitled to our highest consideration, and the fullest meed of praise, though my remaining remarks must necessarily be more succinct. Having himself experienced some privations in early life, for he possessed no patrimony, he never despised nor neglected those who were poor; he was ever condescending to those in an humble station in life. Though elevated to a high dignity in the Church, he was never a rich man; notwithstanding the most absurd and ridiculous ideas which prevail respecting the revenues of the English Hierarchy. The Bishop of Peterborough, be it known, had but a scanty income to live upon; considering, as we should always do, the many demands such an elevation invariably brings with it; and the unavoidable expenditure attendant upon it. His Professorship in the University,* and the sale of his Lectures and other works, *alone* enabled him to live as he did, which was at all times economically, and without ostentation; and to do the great good he delighted to do; if indeed, beyond this, he was enabled to make any provision for the future support of his family.

His beloved partner, a lady of German birth, of great personal endearments, and of the most amiable, benevolent and affectionate disposition, so completely entered into the views and wishes of her lamented husband, and was so truly devoted to him, that no person could possibly live more happily than the Bishop; they were well united,—they will meet hereafter in a happier sphere, where there will be "no more death!" Their residence in the Bishop's palace at Peterborough, spread a delightful influence not only through the chapter, but through the whole diocese. They lived as Christian people, in the thankful enjoyment of heaven's best gifts, with gratitude to the bountiful giver of them, displaying itself in acts of kindness and charity to the needy and destitute. In short, they were exemplary in all they did, but at the same time in no way subservient to the mere opinion of the world, the caprice of the narrow-minded, and ignorant; what they did was from *principle*—they spurned the domination of a worldly-minded censorship of pretenders to a knowledge of what is right or wrong; they did as their own consciences dictated to be right, as in the presence of a heart-searching God; and thus they walked before the Lord, in all humility, blameless.

In the exercise of Christian charity and forbearance, the Bishop was exceedingly careful to lean to the side of mercy. Though impartial and faithful, both in the investigation of truth, and in the giving of judgment, he would make every proper allowance for the failings of humanity, whether in the priest or people, so as not to condemn harshly, or judge wrongfully. As he once beautifully expressed himself in a letter to me respecting a beloved friend,† so he acted: "the diminution of guilt is not indeed the removal of it; but, let those who are not required to sit in judgment, leave penitents to that high tribunal where mercy and justice are more equally dispensed than by frail and erring mortals." Thus has he often been made instrumental in bringing about the reformation of very many who had gone astray, by mild treatment, and the exercise of those Christian obligations—sympathy and kindness.

Though such was Bishop Marsh's character, as with Bishop Hobart, so did his firm and consistent opposition to all *irresponsible societies*, I mean such as are not recognized by the Church, call down upon him the reproach and odium of schismatics, and all pretenders, *par excellence*, to evangelical piety, who, whilst they express great love for the Church, are, for the most part, exceedingly lax in their Churchmanship, and would seem to be willing to make every concession, however injurious to the Church, and to fritter away its distinctive principles, rather than forego the popularity of being considered as Gospel preachers! But the Bishop, thank God, lived it down; whilst the experience of very many has since proved the importance of a strict regard to the interests of the Church, and have learned that we are neither bigots nor papists because we are avowedly Churchmen, and the consistent advocates of Church principles.

I have now, I believe, described the good Bishop of Peterborough pretty generally; as to his physiognomy, stature, &c., I can only portray him imperfectly. I once had an excellent profile likeness of him, in his gown and cap, as he used to appear in college: would that I had it now! Such is my regard for his character, and love for his memory, that I should often gaze upon it, and contemplate his many virtues!—But I dare not trust myself to speak of him as I would.

"I ne'er shall look upon his like again!"

The habits of the Bishop were, for the most part, sedentary; he was an early riser, and a great student; he was in his study from an early hour in the morning, attired in a black velvet cap, *a-la-mode* the poet Cowper, and a plain dressing gown, until the usual hour of taking his *quantum* of exercise; he was a good horseman, and rode out as often as he could; he was also a great smoker, but not offensively so, nor by any means a slave to *his* pipe; when in his study, both early and late, he would thus indulge himself, but, even there, his labors did *not* all *end in smoke;* his cogitations were probably thereby accelerated, and we ourselves may yet enjoy the aroma, if we will only peruse his learned works.

The Bishop was very systematic, and a great disciplinarian: he was very regular in all he did: he was accessible on business, *only at certain hours*, and not throughout the day; he was at all times courteous and polite to his clergy, and very liberal in entertaining those who came to see him. He kept copies of all his letters, and he was, for the most part, his own amanuensis, and answered every letter requiring an answer, *immediately.*

In conversation, he was very entertaining, and would become so absorbed therein, that an interview, specially granted, for a short time only, would sometimes be very agreeably extended to one or more hours; until he has been reminded of the flight of time by some other engagement, or by a kind intimation from Mrs. Marsh, who was always interested in all that related to the Diocese.

As a Priest, in his own house, the Bishop conducted its devotions regularly, and with great solemnity, and always made use of the Book of Common Prayer, in preference to every other form. On the Lord's day, he attended the minister, when in residence. He often preached, however, on special occasions, in different parts of his Diocese, and elsewhere. His intonations, as a speaker, were harmonious, correct and proper, indeed, exceedingly accurate; his articulation was grave, distinct, and reverent, his emphasis forcible and impressive. He was very near-sighted, but did not use spectacles,—one of the prerequisites of *our* reverend brethren! His chirography was exceedingly small, neat and delicate; he made a constant use of his manuscript, when preaching, holding it up from the cushion almost close to his eyes, and then lowering it, thus giving, as it were, greater weight to his sentences, by the beating, if I may so call it, not of the time, but of the emphasis, as he delivered them.

Of the latter days of this distinguished prelate, I have not as yet been fully informed.—His infirmities, indeed, I know, had for years past increased upon him, and his dissolution, therefore, had long been expected. He died on the 2d day of May last, in the 82d year of his age, and 24th of his consecration. Knowing in whom he believed, in whose merits alone he relied for his own salvation—may we not cherish the grateful assurance, that the heavenly Shepherd and Bishop of our souls, who is the Head of his Church militant and triumphant, has crowned this faithful soldier and servant of the cross, with the honor and blessedness which await his saints beyond the grave—"a crown of glory that fadeth not away!"

While he now sleeps in the arms of the Lord Jesus, may we imitate his good example, so far as he followed Christ, in the fulfilment of every grace and virtue, "going on unto perfection;" and when we put off this cumbrous tenement of clay, as we all soon must, and exchange time for eternity, may our resting-place be with him, "in Abraham's bosom!" Though seas and distant lands now intervene between us and those we love, scattered over the whole surface of the globe, and separated, as the children of

* The original value of this professorship was *twenty marks;* it was afterwards augmented by James the First, with the rectorial tythes of Torrington, Norfolk, and may have been worth to the Bishop £1000 sterling. The electors are the Chancellor or Vice-Chancellor, doctors, inceptors and bachelors of Divinity, who have been regents in arts.

† Who had been exceedingly ill used by a party of distinguished men in the Church, to which also he belonged, and of which he was one, though called *evangelical*, and considered to be very liberal and charitable.

this world often are from each other, how delightful the consolation, that we may unite once more in that happy world of bliss, where our Saviour will be with us, and our joy for ever full!

I will only subjoin,

——" Multis ille bonis flebilis
Nulli flebilior quam mihi."

And with every apology for this very imperfect sketch of so great and good a man, allow me to subscribe myself, with much consideration and regard, my dear sir, your very faithful friend and brother, FILIUS ECCLESIÆ.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Saturday, January 25th.

The Conversion of St. Paul.

The history of the great event celebrated on this festival, as recorded in the Epistle and Second Lessons for the day, is supposed to be known to the reader. It furnishes reflections adapted to edification both in faith and practice.

In the former light it is admirably treated by a distinguished layman of the Church of England, Sir George Lyttleton, who, upon thorough reflection and investigation, had become a convert from sceptical principles. In his "*Observations on the Conversion and Apostleship of St. Paul,*" he considers the former as affording in itself conclusive evidence of the truth of Christianity. The course of his argument is—That the account St. Paul gives of his conversion must have been an invention of his own, for the purpose of deceiving others; or he must himself have been deluded into a belief of the circumstances which he affirms to have attended it, by an enthusiastic or crazed imagination; or those circumstances were the effect of some contrivance on the part of the Christians; or the account must be received as true.

The author has not Sir George's treatise by him, and cannot, therefore, be sure that he follows him accurately in his course of reasoning under the above heads. He will attempt, however, a rapid view of the arguments by which, each of the first three grounds being proved untenable, the fourth must be admitted as a necessary conclusion.

No sober reasoner will take for granted that a man practises deception, unless he knows the man's character to be such as justly to expose him to suspicion, or unless there appears, in the circumstances of the case, a sufficient motive.

Now we may defy any person to produce the least evidence of St. Paul's possessing such a character as to warrant suspicion of his having been a deceiver. To plead this story of his conversion as such evidence, is to beg the question at issue. Before the event it records, he was known to be a violent opposer of Christianity, and cannot, therefore, be suspected of any designs in its favor. After it, his life challenges the minutest scrutiny, and exhibits throughout a simplicity, integrity, and purity, utterly inconsistent with purposes of fraud.

There is, then, nothing in the character of St. Paul to justify suspicion of any design on his part to impose a false story of his conversion upon the world.

And can there be found any plausible motive for him to do this? He enjoyed the high advantages and privileges of being a Roman citizen of great respectability, and at the same time a learned, devout, and influential Jew. Christians were a despised and persecuted body. By connecting himself with them, he exchanged honor, ease, dignity, and privileges, for ignominy, persecution, toil, and martyrdom.

Motive, then, for deception in putting forth this story, he had none. But was he himself deluded into a belief of the circumstances he has recorded by an enthusiastic or crazed imagination?

A degree of fanaticism leading to the strongest delusion may be excited in favor of a system in which one's mind is already deeply interested. But all St. Paul's feelings were engaged, all his prejudices enlisted, and his utmost zeal exerted, in a cause diametrically opposite to that which is favored by the story of his conversion.

The course, too, which he was pursuing at the time of his alleged conversion, was not marked by wickedness of design, or by doing violence to the dictates of his conscience; in which case it might be said that, being powerfully brought to compunction, he was hurried to the opposite extreme of weak and blind credulity. He was acting sincerely, and verily thought that he was doing God acceptable service; (Acts xxvi. 9, 10, 11;) and there was nothing, in the circumstances in which he was then placed, to produce, through *ordinary* means of change of opinion and purpose, a conviction of error. His companions were the very persons whose conversation by the way would strengthen his prejudices against Christianity, and his determination to oppose it.

But independently of these antecedent grounds of improbability, there is the farther obvious consideration that the account itself of St. Paul's conversion includes particulars in which, or any thing bordering on which, a man could not be deceived unless he was utterly demented—a state in which there is nothing in St. Paul's whole life to justify the suspicion that he was ever placed; and the supicion of which is at once most triumphantly refuted by his prudent, enlightened, and eminently successful ministry, and by the evidences of soundness and clearness of understanding so abundant and convincing in all his epistles and discourses.

But the extreme credulity which supposes St. Paul to have been deceived in this matter, must include others also as deceived with him. St. Luke in originally recording the event, (Acts 9,) and St. Paul himself, in twice relating it, (Acts 22 and 26,) state that there were others with him, at his conversion, who were also struck with amazement at seeing the supernatural light, and hearing the sound* from heaven, which were the means of his conversion. Here then are three distinct public appeals to witnesses. These witnesses, therefore, must also have been equally deceived with St. Paul, or infidelity sufficiently credulous to embrace this supposition?

The third supposition, and the last to which scepticism is driven, is, that the circumstances attending St. Paul's conversion were the effect of some contrivance on the part of the Christians. To name this supposition is to confute it. A supernatural light at noon-day! A voice heard from heaven! Blindness experienced by the individual imposed upon! Recovery from that blindness! All these are to be received as parts of an imposition practised by the followers of Jesus on one of the illustrious men of the age and country!

What shall be said of the extent of intellectual degradation which can admit of such a conclusion?

It is fearlessly dismissed as unsupported.

There remains now but the alternative, that the history of St. Paul's conversion is true.

Let then the good Christian rejoice to celebrate that great era in the history of his religion, by repairing to the solemn services which the Church has appointed in its commemoration.

Is any Christian prevented from doing this by his pastor's neglect of giving him opportunity?

The event is rich with edification for the grace which it illustrates in its intimate connection with confirmation of faith, and promotion of holiness.

It furnishes conclusive evidence of divine interposition in behalf of our holy religion, and therefore of its truth. It gave to the Church one of the most illustrious of her champions, and an enlightened, experienced, and lucid instructor in the doctrines and precepts of the Gospel; and one who, determined to make amends for past opposition, vied with the most zealous of the Apostles, and came behind none of them in services to the Christian cause.

His most valuable instructions are handed down to us in the New Testament. Let us diligently consult them with a sincere and humble desire to be instructed, with a meek disposition to receive the truth in its simplicity, and with faithful prayers that we may be enlightened in the knowledge of it, and enabled to practise it. There may be some things "hard to be understood," (2 St. Peter, iii. 16,) and some truths the connection of which with others we may not be enabled thoroughly to comprehend. Let us not aspire to the secret things that belong to the Lord our God; but be content with those things which are revealed. We shall find in the writings of St. Paul an invaluable treasure of divine and useful knowledge.

The call given to this Apostle, and successful in his conversion, was an extraordinary and miraculous one. Such an one, therefore, is not to be expected to be repeated. But let every careless sinner consider, that not less designed for his conversion are the incessant calls given in the dispensations of God's providence, in the pointed admonitions of His Holy Word, in the ordinances, services, and instructions of the Church, in the checks of conscience, and in the gracious variety of the monitory workings of the Holy Ghost. O! let not these be disregarded or slighted! The time may be very short in which heed can be given to them.

It would be an unscriptural inference from the miraculous nature of St. Paul's conversion, that therefore his own moral agency was not concerned in it, and consequently that the same agency is not concerned in every other conversion.

Nothing is further removed from evangelical truth than denying to man a co-operation with Divine grace in the whole work of his salvation. It charges God with deception in exhorting, urging, and warning, to what, on the contrary principle, cannot be done. St. Paul declares that he "was not disobedient unto the heavenly vision;" (Acts xxvi. 19,) thereby clearly showing that his conversion was an act of obedience, and therefore of free will, and not of necessity. The cause was miraculous; but the effect ordinary—the same as may be produced by any sufficient motive, and as ought to be produced on every sinner's heart by the record of the event. This truly scriptural view of conversion is the only one on which the necessity of that great requisite for salvation can be consistently urged upon men. They ought to be told indeed that it is only by the Grace of God that means can be blessed, and motives rendered effectual, to conversion. But they ought also to be told that every man has the free offer of that grace given him, with ability to receive and improve it; and that therefore his being in an unconverted state is his own sin, and not owing to his lack of ability, or his not being chosen of God—a sin, therefore, for which, unless he timely repents, and casts it off, he must be punished eternally.

Remarkable as were St. Paul's call and conversion, they did not supersede the necessity of seeking divine pardon and grace in the appointed way. "He arose and was baptized." (Acts, ix. 18.) Hence we learn that no peculiarity of care, not even special gifts of the Holy Ghost, are to supersede the *fulfilment of all righteousness* by complying with the ordinances of religion. It was thus St. Paul manifested the sincerity of his conversion, indeed showed that he was truly converted, to Christian faith and holiness. It is thus that good Christians are ever to manifest that they have the true spirit of the Gospel.

As also evidence of possessing that spirit, and a most essential mean of advancement in the divine life, let us be careful to imitate the example of this blessed saint, as recorded in that best of commendations, "Behold he *prayeth.*" (Acts, ix. 11.) In all the changes and chances of this mortal life, ours should be the wisdom which he gained from the religion he espoused—"I have learned, in whatsoever state I am, therewith to be content." (Philippians, iv. 11.) As a most important mean of security against unchristian and dangerous excess in worldly enjoyments and gratifications, and of perpetual meetness for religious contemplations, exercises, and studies, we should observe the discipline which he prescribed to himself—"I keep under my body, and bring it into subjection." (1 Corinthians, ix. 27.) In all our experience of the blessed tendency of the Gospel to holiness and virtue, we should with him preserve a constant humble and thankful sense of the only source of so rich a mercy—"By the *Grace of God* I am what I am." (1 Corinthians, xv. 10.) When we find difficulties and dangers in our Christian course, and feel our native weakness and inability, ours, as a practical motive to faithful and earnest seeking of the provided aid, should be his strong consolation—"I can do all things *through Christ which strengtheneth me.*" (Philippians, iv. 13.) If ever we are tempted to spiritual pride, presumption, or listlessness, or would repose on the unscriptural trust in final perseverance, we should remember with a deep conviction of the awful danger to which we are thus exposed, that ours surely, in a much greater degree, must be the danger from which he knew that even he was not exempt—"Lest that when I have preached to others, I myself should be a castaway." (1 Corinthians, ix. 27.)

Severed by the truly evangelical spirit which thus animated the blessed Apostle of the Gentiles, we may humbly hope, through the merits of the Saviour whom he loved and preached, and in whom he confided with a supreme and unshared confidence, to be able to exclaim with him, when our mortal pilgrimage shall be drawing to a close, "I have fought a good fight, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." (2 Timothy, iv. 8.) And the solemnities of THAT DAY being past, will come the blessed consummation, being "caught up to the third heaven," (2 Corinthians, xii. 2,) not, as he once was, to return again to earth, but there to dwell forever with the glorious company of Apostles, and the noble army of martyrs.

DIES SANCTUS.

* But not the exact *words*. This is a very natural reconciling of the apparently contradictory accounts in Acts, ix. 7, and xxii. 9.

For the Churchman.

Mr. Editor,—Complaints are made of *deficiency* in the Reports of the Proceedings of the Foreign Missionary Committee. A correspondent in the Gospel Messenger, wants more information as to their expenditure—another, in the Churchman, wants to know how much money Mr. Hill receives from the Committee and his *pay scholars*; another wants to know what is meant by, "a further appropriation to Constantinople." I can answer the latter inquiry, by stating that the Rev. Dr. Robertson finds his regular salary (the amount of which I know not) insufficient for his support in that expensive metropolis, and has asked for a gratuity of $500, which has been generously given him. Will not the Foreign Secretary, if he can find time, in the midst of his *arduous engagements*, give all the light that any require? If he cannot do it, will he order *his clerk* to make the statements? And if neither can find time, I would recommend to the Committee to employ *a person especially* for the purpose. Let there be no further complaint. C.

THE CHURCHMAN.

SATURDAY, JANUARY 18, 1840.

ANCIENT CHRISTIANITY.—We resume our notice of Mr. Taylor's book.

With men of good sense who do not suffer the judgments which they have once formed, to be lightly shaken, the very extravagance of this author's positions is their sufficient refutation. Passages like the following are frequent in his book: the italics are the author's.

"At a time not more remote from the apostolic age, than we of this generation are from the times of Barrow, Tillotson, Taylor, Baxter, we find all the *elements* of the abuses of the twelfth century, and not the elements only, but most of those abuses in a ripened, nay, in a putrescent condition." p. 112.

"The Church of Rome has done in these instances, *the best it could*, to bring the cumbrous abomination bequeathed to it by the saints and martyrs of the pristine age into a manageable condition. And if we are to hear much more of the "corruptions of Popery" as opposed to primitive purity, there will be no other alternative but freely to lay open the sewers of the early Church, and to allow them to disgorge their contents upon the wholesome air." p. 124.

"The opinion which has forced itself upon my own mind is to this effect, that the period dating its commencement from the death of the last of the apostles or apostolic men, was altogether as little deserving to be selected and proposed as a pattern, as any one of the first five of Church history." p. 156.

"Such, we say, was APOSTOLIC CHRISTIANITY; but not such was ANCIENT CHRISTIANITY, even that of the age *immediately* following the death of the apostles. * * * * The scheme of religious sentiments had shifted its foundations; a different standard of good and evil had come to be appealed to; the commandments of God were displaced without scruple, by the whims of man." p. 161.

"I shall, as I confidently hope, succeed in affording the most convincing proof of the fact, that the Christian teachers *from the very first*, and, while they held the formal elements of truth, or, as it is called, orthodoxy, grossly misapprehended the genius and purport of Christianity; and as a consequence of this misapprehension, turned out of its course every Christian Institute, and put on a false foundation every principle of virtue; and thus transmuted the Christian system into a scheme which could find no other fixed form than that of a foul superstition, or a lawless despotism. p. 179.

"In the age of the holy Athanasius, the Church Universal had fallen into notions of the divine nature far more nearly allied to gnosticism than to Apostolic Christianity; and in fact while the gnostic heresy was denounced with the lips, the gnostic theosophy had sunk into the heart." p. 227.

"I firmly believe that it were on the whole better for a community to submit itself, without conditions, to the well-known tridentine popery, than to take up the Christianity of Ambrose, Basil, Gregory Nyssen, Chrysostom, Jerome, and Augustine."

"Whatever may be the demerits of Romanism as compared with Nicene Christianity, it is not to be denied that in fervor, and evangelic feeling too, its best writers are decisively superior to those of the earlier time." p. 296.

When we find this author insidiously saying (p. 155) that "the actual impression made upon the Jewish and Pagan world by the preaching of the apostles has been somewhat overrated," when we find him every where ready to paint the Church of Rome in its worst colors, and then constantly affirming that its vilest abominations have been a judicious and orderly arrangement of the chaos of turpitude and infamy which prevailed in the Nicene Church, how can we avoid the inference that the "actual impression" made on mankind by the promulgation of the Gospel, was so insignificant as to be easily and necessarily resolvable into secondary causes? Gibbon taxed all his energies to prove that the spread of the Gospel might be accounted for by secondary causes, and without the supposition of miracles; and his sixteenth chapter has been proved again and again to be a remarkable monument of specious misrepresentations and sophistry. But had Gibbon thought as meanly of Nicene Christianity as Mr. Isaac Taylor, his work had been done to his hands; for what need of an elaborate argument to account for the success of the Gospel, if in truth its success were next to nothing? *Nec deus intersit nisi dignus vindice nodus.* Every body would at once see that in such a case miracles were useless.

If such are the antagonists of the Oxford Divines, every believer in divine revelation may discard their pretended arguments without taking the pains to refute them. The battle has already been fought, not with Protestants, but with Infidels.

Mr. Taylor p. 333, puts the following question:

"Was it intended that the individual Christian was, as soon as the apostles left the world, to shif this position, and to betake himself to a point of view whence every thing, spiritual, moral, ritual, and ecclesiastical, would appear under a totally different aspect, and present to the eye a side that had not been seen before; and that these objects severally should subtend, on the field of vision, exchanged magnitudes—the great seeming small, and the small great? Is this to be believed?"

No, surely; and since the whole Christian economy, in all its spiritual, moral, ritual, and ecclesiastical requirements, has from the time that the apostles left the world, appeared in one aspect to the Universal Church and in a totally different aspect to Mr. Isaac Taylor, is it not *possible* that "the individual Christian" and not the Church, may be looking at the wrong side? It is thus that they who have more confidence in the collective judgment of the Church, and in God's merciful intentions towards it, than in the soundness of Mr. Taylor's optics must regard him as really building up the cause which with singular infatuation he labors to destroy.

Can a man of Mr. Taylor's sagacity shut his eyes to the inference that "the remedial sacraments" and other supposed errors of the Nicene Christianity, coming as they did upon the very footsteps of our Lord and his apostles, must be fathered upon them? must either have been explicitly taught by them, or at least have arisen out of a natural and *barely culpable* misunderstanding of their instructions? So far from not seeing an inference which thus brings him on the very brink of Infidelity, Mr. Taylor boldly assures us that this very inference is a necessary link in his argument.

"Let it be granted that the entire scheme with all its consequences, and which have constituted, in the end, the vital elements of the Romish superstition, took its commencement, and *in a manner barely culpable*, from certain expressions (albeit misunderstood) of the inspired writings. Now this admission, which, I think, *must in candor be made*, gives us precisely that connecting link, which renders the instance available for the purpose with a view to which it has been adduced." p. 180.

Now it has been the doctrine of the Primitive Church, the Church of England, and of the best divines of the Church of Rome, that the Scriptures are plain and intelligible, and that their natural and obvious sense is the true sense; and so confident are they of this, that they gladly appeal to the universal sense of the Church, on the ground that the meaning of the Scriptures most universally received must be the most obvious and therefore true meaning. On the other hand, it has been the boast of infidels that the Scriptures are obscure, and they exultingly point in proof of it to the divisions occasioned by such writers as Mr. Taylor. Is not Mr. Taylor then on infidel ground, when he tells us that the Scriptures are so obscure as to have given instant and natural occasion for the most fatal errors? But further: suppose—which, however, we utterly deny—that the passages to which Mr. Taylor alludes are ambiguous, is not the Infidel entitled to argue that the Primitive and Catholic interpretation of them is vastly more likely to be right than Mr. Isaac Taylor's? If so, then the inference would be inevitable that the most fatal errors have been sanctioned by our Lord and his apostles; and that thus the Holy Scriptures ought to be discarded as containing germs of error which have been naturally and logically developed into the most cruel and revolting superstitions.

In Great Britain, where Church principles are extensively and firmly acknowledged, Mr. Taylor's book has not been thought worthy of an answer: and the British Critic had no need to say more than it did say, that the author, like others of his craft, after having amazed the public with his feats of jugglery, would close the performance by vanishing himself. But in this country, where unhappily we have too many affinities for infidelity, and where clergymen are found even in our own Church to adduce the lenlency of the British Critic as a proof of the unanswerableness of Mr. Taylor's book, it ought not to go unscathed. We shall take occasion from time to time to expose its fallacies in argument and its misrepresentations of fact. It is ostensibly an assault on the Nicene Church, but virtually on Christianity itself.

DR. MILNOR AND THE CATHOLIC HERALD.

Our remarks on Dr. Milnor's sermon were conciliatory, or, to adopt the motto of the Episcopal Recorder, their aim was "Peace and Truth." Making allowance for unguarded language, and divesting the doctrine of the Eucharistic Sacrifice of all technicalities of expression, we tried to place it in such a light as to show its opponents that they really held what in terms they denied. The Catholic Herald, regarding us all, perhaps, as subjects of the Roman obedience, interposed and took us to task with such grace as to leave room for the suspicion that Harding himself had repassed the Stygian waters, to revive errors which we had hoped were exploded.

We called on the Herald for an explanation: and in reply, after a small flourish on an ambiguous expression, he gives us as soft an expositioon of the 22d session of Trent, as if he had never seen the 12th session; explaining the sacrifice of the Mass without connecting it with Transubstantiation. In other words, his "real sacrifice" is the mystical, commemorative oblation which has ever been held by the Church.

We must now leave Dr. Milnor and the Episcopal Recorder on the one hand, and Roman Catholics of the present day on the other, to state and prove their differences on the subject of the Eucharistic Sacrifice in the best way they can. For our own part, we believe there is no important difference between them, but that both are in substantial agreement; and until the contrary is proved—and surely, if there be a real difference, it may be stated—we shall consider the pious disclaimers of the one and the awful pretensions of the other, as amounting to one and the same thing. The Low Churchman must look elsewhere than to the eucharist to convict us of Popery, and the Papists elsewhere to show us wanting in Catholicism.

THE TRUE AIMS OF LIFE; *an address before the Alumni of the New York University,* 1839, *by Cornelius Matthews, A. M. pp.* 41.

The space allowed by an annual address is not sufficient to permit a full discussion of the important topic selected by the writer of this essay. Yet, brief as is the production, it comprises much to interest the thinking reader. It is written in a pleasing and eloquent style—the language is well chosen, and possesses an easy and natural flow. E.

DR. WOLFF'S JOURNAL.

A friend has placed in our hands a copy of Dr. Wolff's Journal, just published in England, which brings down his "peregrinations" and "operations" to the present time.

The volume is dedicated to the Archbishop of Dublin, the Bishop of Dromore, and to "GEORGE WASHINGTON DOANE, D. D., LORD BISHOP of New Jersey, with their Lordships' permission."

It contains a "Preface to the Church of Christ," in which the author informs us that he has been blamed for giving up his missionary labors, and particularly for not having "preached through England to the Jews, and in behalf of their cause:" to which he replies, "Those who give such advice are not aware that receiving orders in one diocese and preaching in others without having a stated charge, is *against all good Churchmanship.*"

The man who has been "sold as a slave, thrice condemned to death, attacked with cholera and typhus fever, and almost every form of Asiatic fever in existence, and bastinadoed and starved," for a score of years, all the world over, is doubtless well prepared to appreciate whatever comforts he may be able to find in good sense and good Churchmanship.

The two following letters of the ex-missionary will awaken the fond regards of his reverend examiners, of his "dear friends Drs. Bayard, Whittingham, Vicars, Tyng, and Henshaw," of the bland and Catholic Dr. Brownlee, and of all others whose discordant antipathies the magic of his sweet and potent "kiss" has been able to harmonize.

The ex-missionary has shown his shrewdness in making a good story as well as in taking a good living. He tells the world that he was charged with insanity, but keeps back the story of casting out devils, which he published in the Calcutta Journal, and which we reprinted to sustain the charge.

Considering the eagerness with which Episcopalians, Presbyterians, Baptists, Methodists, and Jews, vied with each other in their attentions to the hero of the triple bastinado, it must be owned that no little credit is due to the members of the Episcopal Church for the celerity with which they "surrounded" him and made "arrangements" for his speedy ordination.

There are anomalies in nature which baffle all attempts at classification, and it is therefore no wonder that men should form different opinions of that odd mixture of wit and madness, of piety and vanity, of folly and genius, of good-natured credulity and wrong-headed energy, of caustic cunning and eccentric learning, of migratory wildness and Catholic sobriety, which have perambulated the earth under the name of Joseph Wolff.

LETTER I.

TO SIR THOMAS BARING, BART.

Linthwaite, 12th July, 1839.

My dear Sir Thomas,—My Journal, which I have addressed to you, contains already a more extensive account of my peregrinations in Asia and Africa than I supposed it would do, and I shall be compelled to give, in a future volume, separate from the present, a more detailed account of my operations in the United States. I, therefore, will only give you at present, in a series of letters, some outlines of them.

On my arrival at New York, in the month of August, I was most cordially received into the house of the Rev. A. Dickinson, a Presbyterian minister, and in a very few days I saw myself surrounded by members of the Episcopal Church, Drs. Whittingham, Bayard, Vicars, and others of the Presbyterian, Baptist, and Methodist denominations, and the members of the Jewish synagogue. I opened my lectures in the Tabernacle by a statement of my views on the personal reign of Jesus Christ, and the restoration of the Jews. After I had been a few days in the house of the Rev. Mr. Dickinson, through the kind introduction of one of the noblest members of the Episcopal Church, Professor Whittingham, I was invited by Mr. Stuyvesant, a most excellent citizen of New York, to reside in his house, which I did, and Professor Whittingham introducing me to Bishop Doane, one of the great ornaments of the American Episcopal Church, a gentleman distinguished and beloved by the Church as orator, poet, and divine, arrangements were made for my being admitted as Deacon of the Episcopal Church. Doctors Henderson and Chapman, at Newark, were my examiners. I was examined in Ecclesiastical History, the Articles of the Church, Hebrew and Greek, and was approved of; and also in Natural Theology and Philosophy. But my answers to the questions from Natural Philosophy were rather funny.

Examiner.—"How do you get up water?"
Myself.—"By a pump!"
Examiner.—"But how?"
Myself.—"You must pull hard."
Examiner.—"What must be removed?"
Myself.—Difficulties."

After having been ordained Deacon by the Bishop of New Jersey, the Right Rev. G. W. Doane, I, according to the order of that worthy Prelate, spent a month at Salem, as Curate to the Rev. Mr. Prescott; and preached afterwards at Philadelphia, Baltimore, and Washington, the whole counsel of God. On a motion brought forward by the Ex-President, John Quincy Adams, in one of the Houses of Congress, the House unanimously granted to me the use of the Congress Hall for a Lecture, which I delivered on a Saturday, honored with the presence of all the Members of Congress, and also of the Bishop of Virginia, and of the clergy and citizens of Washington. The same honor was granted to me by the members of the Government of New Jersey and Pennsylvania, in whose presence I delivered Lectures on my researches in Asia, and also on the personal reign of Jesus Christ.

With regard to the Indians, I have only to say now a few words. *The question which is in your minds is this, "Are they of the Ten Tribes?"* To this I answer—You know that I have great confidence in ancient *Tradition*, and believe the rule laid down by Vincentius Lirinensis to be true, "*Quod semper, ab omnibus, et ubique creditum est.*" Now, if the Indians of America, *at all times, and all of them, and every where, had said,* "We Indians are of the Ten Tribes of Israel," I would believe them at once, as I do the Rechabites in Arabia, and as I believe any other nation on the same principle; but the Indians in America, *at all times, and all of them, and every where, know nothing about it,* and therefore I am not inclined to assist gentlemen and ladies in America and England in their attempt to force the Indians to believe that they were of the Ten Tribes; beside this I saw some of the tribes of Indians at Washington; several of their words have resemblance with the Tartar language, as, for instance, *Kelaun, great, &c.*, and even if their language had some resemblance with the Hebrew, it would not at all prove that they were of the Ten Tribes. Others have found that they celebrate the *Feast of Tabernacles.* To what does this amount? Only to this, that the ancient nations had also a feast resembling that of the Jews. I may, however, refer to the writings of *De Ponceau* and Dr. Mc Cullogh, at Baltimore, both of whom refute, satisfactorily, that *notion.*

I must here especially mention, with gratitude, the kindness I received from Drs. Henshaw, Tyng, and Messieurs May and Ramsay, and also Mr. Howley, and others, at Washington. Yours, &c.

LETTER II.

Dear Sir Thomas,—You will have learnt that the Rev. Mr. Seabury, Editor of the *Churchman*, a paper published at New York, accused me in his paper of having been a follower of Irving, and a believer in *the unknown tongues.* I need not mention that I immediately gave the fullest contradiction to this *erroneous accusation*, and I appealed to you as one who was aware that I withstood them all; but as Mr. Seabury also accused me of *insanity*, on account of my belief in the Personal Reign of Jesus Christ, and the Restoration of the Jews, I will therefore show to him and others that one of the greatest reasoners of the age, Bishop Butler, advocated, also, in his celebrated book, *The Analogy*, the belief in the Restoration of the Jews, and Personal Reign of Christ.

The Jews in America have generally emigrated from Germany, Poland, and England. The greater part of them are unbelievers, but they have several synagogues at New York and Philadelphia. Many of them have intermarried with Quakers, Anabaptists, and Mennonites.

When at Salem I received a letter from Mayr Arnold, a Jew, residing at Kutztown, near Reading, in Pennsylvania, informing me that he knew me when I was a boy eight years of age, and when my father was Rabbi at *Jebenhausen*, near Goeppingen. Mayr Arnold invited me to pay him a visit, which I did; the good old man received me into his house, introduced me to his wife and children, and to the German Minister, in whose Church I preached. I remained up with Arnold and his family till two o'clock in the morning; and the same was the case with Arnold's brothers at *Bumelsdorf*, where, moreover, one of their nephews, a young man eighteen years of age, expressed a desire to submit to the instruction of Bishop Doane, and I hope and trust that he will become a light in the Church of Christ, for he is a young man of great ability.

I also saw, at New York, Mr. Haight and his interesting lady, whom I met with at Cairo, two years before. Mrs. Haight traversed with her husband, on horseback, the whole of Syria, Turkey, Russia, and Russian Tartary. Her travels will be very interesting.

Mr. Stephens, the author of the Incidents of Travels in Egypt, a most amiable and talented gentleman, called also often on me, and so did *Noah, the Jew*, celebrated for his love toward Israel.

I called also, at Baltimore, on the Roman Catholic Archbishop, and not finding him at home, His Grace called afterwards on me at the house of my dear friend Dr. Henshaw. The Roman Catholics have a Cathedral at Baltimore.

Thousands of Roman Catholics are emigrating from Austria and other parts of Germany, and there exists at Vienna, in Austria, a society called the *Leopoldine Society*, which sent missionaries to America, for the express purpose of converting the different sects of Protestants to the Roman Catholic Church!

One day a Shaker, of whom there are some thousands in America, was asked, "Why do you always turn about in a circle?"

Shaker.—"Does not the Scripture say, "*Turn ye, turn ye, for why will ye die?*"—Ezekiel xxxiii. 11.

At the head of their opponents is *Dr. Brownlee*, of the Dutch Reformed Church. His letters in the Roman Catholic controversy indicate a man of powerful mind and extensive reading; and, besides this, he confutes Romanism on Catholic principles. He does not *out blackguard the Romanists*, as sometimes Protestant controversialists in England do.

I have also seen *Mr. Martin Van Buren*, a shrewd, clever, gentlemanly, and well-read statesman. I dined with his Excellency, and after dinner I gave a short lecture in the drawing-room, in the presence of several members of Congress.

Accompanied on board the vessel by my dear friends, Stuyvesant, Russell, Hammersley, Bayard, and Whittingham, I left New York on the 2d of January, 1838, and arrived in the Isle of Wight on the 28th of January, and met my dear wife and child in good health, on the 3d of February, at Richmond, in Surrey. However, the people of Linthwaite are very good natured and kind-hearted towards us. They divide themselves into *Blues, Yellows,* and *Whites, i. e.* CONSERVATIVES, WHIGS, and RADICALS. I like the *Blues* best!

Affectionately yours,
JOSEPH WOLFF.

OXFORD TRACTS.—We have been amused with a description of these tracts which the Boston Recorder gives on the authority of the Presbyterian. In this description, in addition to the usual burlesque, we find the following;

"The means which these Oxford divines propose to employ, are, 1. To publish Magazines in which their dogmas shall be veiled under forms of words calculated to deceive. 2. To agitate, itinerate, and lead the lower orders to embrace their creed. 3. To educate poor scholars, whom they may proselyte. 4. To employ a new theological vocabulary, in order to avoid alarming old associations and recollections. 5. To place their proselytes in as many parishes as possible, with a view gradually to change their ritual into conformity with that of Rome. 6. To write for the public in every form, in which their publications can be made available.

"The editor states also—what it must grieve all our readers to learn,—that the spirit of these Tracts has infected a portion of the Protestant Episcopal Church of this country, and there is reason to apprehend it is on the advance. It will however meet with the most vigorous resistance here. Dr. Milnor, of New York, is already out in an able sermon on the subject. It is melancholy to witness the prevalence of error, even for a little time and on a limited scale—but, it CANNOT TRIUMPH."

LOOKING UNTO JESUS: *A Sermon preached in St. Mary's Church, Burlington, on the Sunday before Advent, MDCCCXXXIX, being the next after the decease of the Rev. Benjamin Davis Winslow, assistant to the Rector, by the Rt. Rev. G. W.* DOANE, *Bishop of New Jersey, and Rector of St. Mary's Church.*

This discourse is an affectionate tribute to departed worth. The paternal interest with which Bishop Doane watched over his young friend, was increased by the fond hope that a long and bright career of usefulness awaited the object of his solicitude. This anticipation was not realized, and the gifted Winslow was called from the circle of his friends, to join the long train of those, who having finished their course, rest in peace from their labors.

Several biographical sketches are added to the sermon. The character they portray, will be contemplated with pleasure by all who worship the Master, to whose service were consecrated the time, the energy, and the talents of this Soldier of the Cross. As his life was an exemplification of Christian principles, so was his death a testimony to their value. In laying down the armor he had worn for so brief a period, he only regretted the imperfection of his service; and though surrounded by all that could endear life, and bind the affections to earth, he submitted with resignation to the will of the Omniscient One who bade him "arise and depart, for this is not your rest."

The following beautiful lines are annexed to the sermon;

Thou art gone from us, my brother—there is dust upon thy brow,
And coldness in that kindly heart, which ne'er was cold till now;
And sweet and undisturbed thy rest beneath the sacred stone,
Where pious hands thy couch have spread, and thou art left alone.

Thou art taken from us brother—all thy cares and labors done,
When, to our short-reaching vision, they had seemed but just begun;
And, long before its noon was reached, thy heaven-enkindled ray
Was lost, as stars by sunlight fade, in endless, cloudless day.

Thou art torn from us, my brother—and our hearts are bleeding still,
Yet, taught by thee, in silence bow to Heaven's all-righteous will;
And bless the grace which to thy life such heavenly radiance gave,
To cheer us while on earth we walk, and light us through the grave.

Thou art gone before us, brother—yet we have no tears to shed,
For we know that thou art numbered with the blessed, holy dead;
And, in that "continuing city," to which we may fail to come,
Hast found, through faith in Christ our Lord, a welcome and a home. G. W. D.

MISSIONARY APPOINTMENT.

At a meeting of the Missionary Board of the Education and Missionary Society of the Diocese of New York, held Jan. 13, 1840—Rev. George Sayres, Deacon, was appointed Missionary at Cairo, Greene County. THOMAS C. BUTLER, Secretary.

Worthy of Imitation.—A Layman of Western New York has put into the hands of its Bishop, a written engagement to pay $1250 for the support of two Missionaries in that Diocese, for five years from January 1840, payable quarterly.

Burlington Lyceum.—The first lecture of the season before this institution was read Dec. 20th. Some appropriate introductory remarks were made by the President, Bishop Doane.

SUMMARY.

GENERAL THEOLOGICAL SEMINARY.

Rt. Rev. Benjamin T. Onderdonk, D. D., Professor of the Nature, Ministry, and Polity of the Church; Rev. Samuel Turner, D. D., Professor of Biblical Learning and the Interpretation of Scripture; Rev. Bird Wilson, D. D., Professor of Systematic Divinity; Clement C. Moore, LL. D., Professor of Oriental and Greek Literature; and the Rev. Wm. R. Whittingham, D. D., Professor of Ecclesiastical History.

The present number of students is 75; of whom 23 are in the Senior, 29 in the Middle, and 23 in the Junior Class. The whole number of the Alumni is 186, of whom 13 have died. In 1829 the Institution contained 26 students; 1830, 25; 1831, 23; 1832, 42; 1833, 49; 1834, 65; 1835, 80; 1836, 90; 1837, 86; 1838, 74; 1839, 66; and 1840, 75.

Spirit of Missions, January. 1840.—We learn by the present No. of this Work, that the Receipts to the Domestic and Foreign Missionary Committee for the past month, were as follows:

Domestic, ...	$725 16
Foreign, ...	1860 70

We extract the following articles of intelligence.

Missionary Notices.—(Domestic.)—The Rev. John Ufford, of Ohio, has been appointed a missionary in that diocese, and assigned to Maumee City; and the Rev. S. W. Manney, a missionary within the Rt. Rev. Dr. Kemper's jurisdiction, and assigned to Southport and Racine, Wisconsin.

The Rev. Wm. Douglass has been transferred from Tremont and Pekin, Illinois, to Alton, in that diocese; and the Rev. James De Pui, from Dixonville, to Galena, in the same diocese.

The Rev. H. Payne has resigned his appointment as a missionary in Ohio.

The Rev. J. F. Fish has also resigned his appointment as a missionary in Mississippi.

Ottawa and Vermilionville, Illinois, and Augusta, Maine, have been again recognized as stations.

Funds of the Domestic Committee.—We desire to call *special attention* to the fact, that the Treasurer of the Domestic Committee has received, during the month ending Dec. 15, only $725 16, while his payments for the same period, have amounted to $2318 61. Let it be *remembered*, also, that the deficiency for the first half (now expired) of the current missionary year, is $7207 46. May the hearts of Churchmen be moved to immediate and liberal action, to supply *this lack of service*, and save the Committee from the necessity of withholding some of the missionary salaries, or abandoning some of their stations.

From the Banner of the Cross.

DIOCESAN MISSIONARY SOCIETY.

The Society for the Advancement of Christianity in Pennsylvania, held its twenty-eighth anniversary in St. James' Church on the evening of the Epiphany. The Evening Service was read by the Rev. Dr. Dorr, and the Sermon preached by the Rev. Mr. Clemson from Heb. xiii. 16. The Report of the Board of Trustees was read by the Rev. Dr. Ducachet, and from it we gather the following summary:

Twenty-nine missionaries have been in the employment of the Society during the year, of whom *twenty-three* are now laboring at their respective stations. A full view of their operations cannot be given, inasmuch as from some of them reports have not been received, and those of most of the others are very defective in the statement of particulars. Baptisms, Adult 41, Children, 182, total 223; Communicants, added 138, whole number 619; Sunday Schools nineteen, teachers 137, scholars 830; Services on Sundays, 1543, during the week 240, total 1783; organized congregations 24, other places where service is held, 31, total 55; Communion administered 86 times; amount of money collected for various objects $1615. One church was erected during the year, and another is expected to be completed next summer.

In the Education Department aid has been extended to *ten* beneficiaries, *two* of whom were ordained in the course of the year. The amount appropriated to the use of this department was only $725, and the sums paid to each individual varied from 50 to 150 dollars. The receipts of the Society from all sources were $4194,79; Expenditures $3699,94; leaving a balance of $494,85, which will be more than exhausted by the payments to be made the missionaries in February.

"In reviewing this simple exposition of our finances," says the Report, "we cannot fail to be struck with the amount of good which has been done with so small an amount of means. With about $3,700, we have secured the services of 29 missionaries, aided ten young men in their education, and procured the preaching of the Word, and the ministrations of the blessed Gospel, to nearly sixty congregations."

After the sermon a collection was taken up, amounting to $140.

THE BIBLE BAPTIST.

This is the title of a Tract of 24 pages 18mo, written by Rev. Thomas P. Hunt, published by Rev. D. Kimball of Concord, N. H., and sold in Boston by Crocker & Brewster. It is thrown into the form of a dialogue between a "Sprinkler" and an "Immerser," and treats wholly of the *mode* of baptism. It is designed for *popular* use; and has nothing to do with "divers interpretations" of the *original* Scriptures, nor with any of those learned criticisms by which common readers of the English Bible are more frequently perplexed than convinced. It is certainly highly ingenious, and well adapted to carry conviction to most minds, of the full warrant given by the Scriptures, to the mode of baptism by sprinkling. Those pastors or members of our churches, who may have occasion for a very cheap and convenient Tract, to put into the hands of some who are in danger of being led away captive by others, who "creep into houses," will scarcely find any thing better adapted to their purpose than this. Their cost is but one dollar, or a dollar and a half, for the hundred. The publication is a very seasonable one; and we doubt not it will have, as it deserves, a very wide circulation, and will exert a salutary influence wherever it goes.

JUBILEE COLLEGE.

We learn from an advertisement in the Peoria Register, that the Preparatory School of this Institution was to have been opened for the reception of students on the first of the present month. The resolute determination and self-denying exertions of the venerable Bishop should awaken the liberality of those who have the means to aid in the beneficent enterprise in which he is engaged.

The Rev. C. S. Ives, now on his way to rejoin his family and his parish at Matagorda, met with encouraging success in the object of his visit to the United States—procuring funds for the erection of a Church. Previous to leaving New York for his station, via New Orleans, he had received $2500, and contracted for a church edifice, to be constructed in New York, and forwarded early in the spring to Matagorda. Its cost on landing, exclusive of the expense of erection, will be $3,000.

ORDINATION.

On Sunday, Dec. 22d, 1839, the Rt. Rev. T. C. Brownell, D. D., LL. D., Bishop of the Diocese, in Christ Church, Hartford, admitted the Rev. Robt. M. Chapman to the Holy Order of Priests, and Mr. S. S. Stocking to the Holy Order of Deacons. Sermon by the Rev. Mr. Burgess. Candidate presented by Rev. Prof. Good, and Rev. Mr. Burgess.—*Chronicle of the Church.*

At an ordination held in Lexington, Ky., on the 15th of December, being the third Sunday in Advent, Mr. R. Lewis, late of the New-York Methodist Conference, was by the Right Rev. B. B. Smith admitted to the holy order of Deacon. Prayers were read by the Rev. C. Crowe, the candidate was presented by the Rev. Edward Winthrop, and the sermon preached by the Bishop. The Rev. Mr. Lewis is a chaplain in the Navy.

It is with great satisfaction that we announce to our readers the re-opening of the Cathedral Church of St. James at Toronto, on Sunday, the 22d inst. On this occasion the installation of the Lord Bishop of this Diocese took place; for the particulars of which we are indebted to a correspondent of the Toronto *Patriot*:

"The procession, which consisted of the Lord Bishop and the neighboring Clergy, attended by the Sexton and Verger, formed at the outer door, and proceeded up the middle aisle, to the altar, in the following manner:

The Sexton.

Rev. Geo. Maynard,	Rev. H. Scadding,
Rev. J. Magrath,	Rev. C. Mathews,
Rev. Dr. Phillips,	Rev. Dr. McCaul,

Rev. H. Grasett,

The Verger.

The Lord Bishop.

"The Clergy having taken their places, the Rev. Dr. McCaul, supported by the Rev. Dr. Phillips and the Rev. J. Magrath, holding the Seals, read the Queen's patent, and the certificate of consecration. The Rev. H. Grasett, (his Lordship's Chaplain) administered the oath to the Bishop; after which he addressed his Lordship and conducted him to his Throne, and the Clergy took their seats in the Rector's pew. The service was read by the Rev. C. Mathews, and an appropriate and eloquent discourse was afterwards delivered by his Lordship, from 2 Corinthians, 3d chapter, and 2nd verse; the congregation, notwithstanding the stormy weather, was very numerous.

"I cannot let pass this opportunity of noticing the present appearance of the interior of the Church; and which I consider to be wonderfully improved. There is more light and a better distribution of sound, than in the old Church: and the substitution of a gracile style of pillar, has contributed to relieve the obscurity so much felt before. The rest of the interior is literally restored, so much so, that each person's pew, as it originally existed, was readily found; and when the short time which has elapsed since the conflagration occurred is considered, it must forcibly strike every one, that great praise is due to both the architect and builder, for the successful result, by which, under Divine Providence, the congregation of St. James' is again enabled to assemble under one roof, and with one heart and voice, to return thanks to the Almighty for his manifold mercies, and to implore his blessing for the time to come."—*The Church.*

New Church in Dublin.—Dublin, Nov. 10. A newly erected Protestant Episcopal Church, dedicated to "'The Holy Trinity,'" was opened for Divine Service this day for the first time.—It is the largest and most commodious in Dublin, and offers the accommodation of 700 free seats to the poorer classes. This temple of the living God was commenced by the Rev. John Gregg, to whom a munificent individual handed two thousand pounds as a commencement, and under God's blessing, this splendid building has been raised at an expense of nearly nine thousand pounds, all of which, but three thousand, has been made up by private donations, and this includes an endowment as required by law. It is most gratifying to witness such a manifestation of sound Christian principle, where so much of bigoted idolatrous Popery is to be met with at every corner.

Welsh Church.—It is in contemplation to erect a Church in London for the especial use of the Welsh people; that they may worship their Maker in their own language.

The Irish language is probably the oldest, and in some respects, the best specimen of the Celtic, now remaining. It has the advantage of retaining all the letters of the roots, whether pronounced or not, so that it is far superior to the Welsh and Gaelic for philological purposes. Since the time of Elizabeth, until within a few years, it has been entirely neglected; but now, all the Missionaries, whether Episcopal or Presbyterians, are required to study it, so as to be able to preach to the Irish in their native tongue.—*Chronicle of the Church.*

On the 22d of Nov. the inhabitants of St. Paul's parish, Islington, invited their minister, the Rev. John Sandys, to a public breakfast, in order to present him with a testimonial of their respect and affection. This testamonial having somewhat of a novel character, it may be desirable to explain the nature and design of it. Our pious forefathers, who set us many good examples, which it would be well for us to follow, adopted, amongst others, a most excellent mode of encouraging deserving labourers to enter the vineyard of the Church, by founding exhibitions—i. e., annual pecuniary allowances for under graduates of the universities of limited means. Many of these exhibitions are in the gift of our opulent city companies, most of them being ancient bequests at or soon after the Reformation. They are highly prized, and consequently much sought after. In consequence of the energies which at the present time are being put forth by our beloved Church, the demand for pious and devoted ministers is very greatly increased; it occurred, therefore, to the friends of the Church in this district parish, that such a piece of patronage would form a testimonial highly suitable as well as acceptable to their minister, and besides might be productive of much benefit to the Church at large, if the example should be followed in other parishes. A subscription was therefore commenced by annual payment for three years. In a few months the sum of 300*l.* was invested, when it was determined not to wait the completion of the fund, but to present it at once, and to denominate it "the Rev. John Sandys' exhibition," more especially as Queens' College, Cambridge, had consented to become the trustees.—*British Mag.*

On Wednesday last, the Bishop of Lincoln, held a confirmation at Bingham, when about 400 children were confirmed; after which the bishop consecrated a piece of ground, containing about half an acre, situated on the north side of the church, which has been given to the parish by the Earl of Chesterfield, to enlarge the churchyard.

The Lord Bishop of Lincoln held a confirmation at Newark Church on Tuesday the 25th day of September instant. The number to whom the rite was administered, was upwards of 900: and on the same day upwards of 250 at Collingham, near Newark. His lordship also held a confirmation at Tuxford, on Monday last.

Her Majesty the Queen has, through Sir Henry Wheatly, forwarded the sum of 100 guineas to the West Cornwall Diocesan Church-building Association.—*Nottingham Journal.*

At a confirmation held on the 22d of October in St. Peter's Church, Dublin, the rite was administered by the archbishop to more than 500 persons.

The total amount received last year in England and Wales, under the Queen's letter, for the Propagation of the Gospel in Foreign Parts, is 39,190*l.* 5*s.* 6*d.*

From the Boston Recorder.

CATHEDRAL AT CALCUTTA.

The Bishop proposes to commence without delay, the erection of St. Paul's Cathedral—to "become the centre of light and grace to the heathen and Mahommedan, as well as Christian population around." The expense of the building is estimated at twenty or twenty-five thousand pounds sterling. The Bishop himself devotes half his salary for four years, or ten thousand pounds, to the object.

He states, that more churches have been begun by private bounty in India, in the last seven years, than in the seventy years preceding. An individual military officer has reared a beautiful church at Delhi, entirely at his own charge. Facts like these, form in the Bishop's eye, one of the brightest features in the aspect of affairs, whether in England or India.

EPISCOPAL SUPREMACY.

All the lay members of the Church Missionary Society of Calcutta have withdrawn from it, for the cause, that the whole of the power over the Society's operations, has been vested in the Metropolitan of India. The point has been long under discussion—and, to prevent such a course, some of the best laymen have made a noble stand. But the Bishop, as good a man as he is—Rev. Dr. Wilson—claims a supremacy to which the best members of his flock will not submit. It is a curious fact, that this same bishop, while but a Presbyter in England, firmly advocated the Church Missionary Society *there*, though it was established to counteract the evils of a kindred society, arising out of the very kind of supremacy he now claims for himself. "Circumstances alter cases," it seems. His motives are probably good, however. And as long as a man of his warm evangelical spirit fills the See, little or no danger could be apprehended to the cause of religion, from maintaining the principles he asserts. But let a man of the Oxford school succeed him, and the evils would be irreparable and fatal. Nor is such an event improbable.

To convert a low churchman into a high churchman, *is said* to be accomplished with great ease, by giving him a Bishopric.

EPISCOPACY IN BOMBAY.

Within the Presidency, and under the direction of Bishop Carr, are seventeen clergymen, and ten church buildings. His Lordship judges that to meet the wants of his diocese, ten additional church buildings are needed, and eight more clergymen. He strongly inculcates a missionary spirit on his clergy, and urges diligent attention to the schools, the hospitals, the young people, and to pastoral visitation. A highly evangelical spirit breathes through his Primary charge. Does not God design to bless India, when he gives her bishops or pastors of such a stamp?

VERNACULAR SCHOOL.

The native community of Calcutta have purchased ground and raised funds for the establishment of a seminary in the vicinity of the Hindoo College, for the improvement of Education in the native languages. The building is designed, and will be erected by a native architect. The plan bids fair to give a new and powerful impulse to vernacular education, which has hitherto been lamentably neglected by the state authorities.

THE SCRIPTURES FOR THE EAST.

A small edition of the Hindosthanee Old Testament newly translated, is to be printed in the Roman Character, at the earnest and unanimous request of the missionaries in the Upper Provinces. Archdeacon Robinson is carrying a new edition of his version of the Pentateuch in Persian, through the press in England, with the assistance of Dr. Haberlin.

CALENDAR.

JANUARY.

19. Second Sunday after Epiphany.
25. The Conversion of St. Paul.
26. Third Sunday after Epiphany.

FEBRUARY.

2. Fourth Sunday after Epiphany, and The Presentation of Christ in the Temple, commonly the Purification of St. Mary the Virgin.
9. Fifth Sunday after the Epiphany.
16. Septuagesima Sunday.
23. Sexagesima Sunday.
24. St Matthias the Apostle.

DIOCESAN RECORD.

Bishop Onderdonk's appointments for the Annual Confirmations in New York and Brooklyn.

Third Sunday after Epiphany, January 26, St Thomas' Church.

Fifth Sunday after Epiphany, February 9, All Saints' Church.

Sexagesima Sunday, February 23, Christ Church, *Brooklyn.*

First Sunday in Lent, March 8, Church of the Ascension, *New York.*

Third Sunday in Lent, March 22, St. Clement's Church.

Fourth Sunday in Lent, March 29, St. Peter's Church.

Fifth Sunday in Lent, April 5, Mission Church of the Holy Evangelists.

Sunday next before Easter, April 19, Mission Church of the Epiphany.

First Sunday after Easter, April 26, St. Peter's (colored) Church, *Brooklyn.*

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York.—First Sunday after Epiphany, January 12, confirmed 75 in St. Luke's Church.

The Rev. Charles H. Halsey, late a Deacon of the Diocese of New Jersey, having removed into this Diocese, with a letter of dismission, and been here received, has changed accordingly his canonical residence.

As has also the Rev. Amos D. M'Coy, removed, in the same way, *from* this Diocese into that of Pennsylvania.

NOTICES.

☞ SERMON. The Rev. Thomas H. Taylor, D. D., will preach the regular Quarterly Sermon in the Mission Church of the Holy Evangelists, in Vandewater street, on Sunday evening the 26th inst., when a Collection will be made to aid the funds of the Church. The friends of the City Mission Society, and all those friendly to the cause of Missions, are respectfully invited to attend.

Service to commence at 7 o'clock. Jan 18—2w

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOCIETY.

A Stated Meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New York, will be held in the Sunday School room of St John's Chapel on Monday Evening the 20th inst. at half past 7 o'clock.

By order.

A. W. O. Spooner, Recording Secretary.

New York, Jan. 13, 1840.

P. S. The members of the Society are respectfully invited to attend.

CHURCH OF THE NATIVITY.

The Ladies of the Church of the Nativity, being desirous of furnishing the Chapel in such manner as will be neat and appropriate for the due celebration of the Worship of ALMIGHTY GOD, and also to procure a Library and books of instruction for the Sunday School, propose to have a sale of *useful and fancy Articles.* Donations in money or articles will be thankfully received from all who are disposed to assist a young and necessitous Church in the Eleventh Ward.

They may be left at Messrs. Swords, Stanford & Co.'s 152 Broadway, at the Depository, No. 28 Ann street, and at the residence of Mrs Lippitt, No. 299 Third st.

Jan. 4, 1840. tf

☞ The Ladies attached to the Sewing Society of the Eighth Avenue Sunday School, would, through this medium, again appeal to the members of the Church for their aid, in behalf of the destitute children connected with the above school, and of many in the neighborhood, who are prevented by want of sufficient clothing from attending upon its instruction. Any articles of clothing or materials will be thankfully received at the Sunday School Union Depository, No. 28 Ann street; Swords, Stanford & Co., No. 152 Broadway; or the office of the Protestant Episcopal Press, No. 142 Fulton street.

November 22d. 2m

ACKNOWLEDGMENTS.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of $20 for the poor, and $5 for the infant school, from A. Norrie, Esq.; of $5 and 9 garments from a lady of the Ascension, through Messrs Swords & Co. Also, of $5 for the poor, from J. R. through the Press.

N. B. These acknowledgments should have appeared last week: they were sent by the missionary to the Press, but by some means were mislaid

The subscriber is now without funds, and the calls for aid are very numerous and pressing. Further donations are respectfully solicited and will be thankfully received if left with Messrs Swords & Co. 152 Broadway; or

Jesse Pound,

Jan. 15, 1840 47 Vandam st.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor—

From a member of Trinity Church. $10. From G. T Fox, Esq. $10. By Swords, Stanford & Co., from D A Cushman, Esq. $10.

Lot Jones, 192 Allen-Street.

Jan. 14, 1840.

P. S. Donations for the poor, articles of clothing or materials for making them, will be thankfully received, if left with Swords, Stanford & Co., 152 Broadway, at 142 Fulton st, 28 Ann st, or at the residence of the Missionary, 192 Allen st. ☞ Assistance was never more necessary, nor the claims upon the benevolent more urgent. L. J.

CITY MISSION.

The subscriber very gratefully acknowledges the receipt of the following Donation for the benefit of the poor:

From a member of Trinity Church, $10.

Alexander Fraser, 245 Bowery.

January 14, 1840.

☞ Any donations of money for the benefit of the poor will be thankfully received by J. R. M'Gown, 142 Fulton street; the Agent, 28 Ann street; or at the residence of the Missionary, 245 Bowery. A. F.

St. Ann's Hall, *Flushing, L. I.,* Jan. 12, 1840.

Having received from some unknown friends, "ladies of the congregation of St Paul's Chapel, in the city of New York," a valuable gift, consisting of a costly *service* of silver* for the communion table of the Chapel of this Hall, I have great pleasure in making an acknowledgment of the favor conferred. My friends who have contributed on this occasion, to enrich and beautify the place where I now daily offer the sacrifice of morning and evening prayer, according to the prescribed forms of our beloved Church, may rest assured that their kindness affords me great gratification. My daily supplication for them, and all my late parishioners in New York, is statedly offered; and I trust that they all will ever pray for him who, for so many years, broke for them the bread of life in our Divine Master's name.

J. F. Schroeder.

* The service consists of a large flagon, (surmounted by a lamb, very admirably wrought,) two patens, and two chalices.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz.

From St John's Church, Troy, Rev Richard Cox, Rector, collection for Missionary Fund $25, and for Education Fund 10. From Trinity Church, Lansingburgh, Rev P L Whipple, Rector, monthly collection for Education Fund 5, and Missionary Fund 5. From John Holme, Esq. of Lansingburgh, donation for Missionary Fund 10. From Christ Church, Rye, Rev P S Chauncey, Rector, contribution for Education Fund 10. From St Paul's Church, Waddington, Rev A Humphrey, collection for Education and Missionary Fund 7. Inclosed in a letter without signature, "A New Year offering [intended] to constitute the Rev. Leverett Bush, D D, Pastor of St Paul's Church, Oxford, Chenango county, N Y, a life member of the Protestant Episcopal Education and Missionary Society, $25." Total amount $97.

C. N. S. Rowland, Treasurer, 55 Water st,

Jan. 18, 1840.

Extract from Article 2d *of the Constitution of the above Society:*

"Every person paying into the treasury the sum of not less than three dollars annually shall be a member of the Society. Every person contributing the sum of not less than fifty dollars in one payment shall be entitled to the privileges of a member during life. The payment of one hundred dollars shall constitute a patron of either of the departments, Education or Missionary, to be denominated accordingly. And the payment of two hundred dollars shall constitute 'a patron of the Society;' this payment to be equally divided between the two objects. And a life subscriber may at any time advance to the grade of patron, by paying the additional sum necessary for admission into the said grade. All sums received for constituting life members and patrons shall go to the permanent funds, the interest of which only shall be used, unless otherwise ordered by the contributors."

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From R, a donation, $5. From Mrs A. by the hands of Messrs. Swords, Stanford & Co. $5. From Thomas Otis, Esq. a second donation, $20. From annual subscribers, $32. Total, $62.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer, Bank of America.

Or at the Depository, 28 Ann street, by

Thomas C Butler, agent.

At the Depository can be had reports of the Diocesan Societies for the past year. Folio Prayer Books for the desk, octavo, 12mo, 18mo, and 24mo, in great variety of binding, Bibles, Testaments, & Psalms & Hymns.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

Received from Mrs A, by the hands of Swords, Stanford & Co, $5. From annual subscribers, $13. Total amount, $18.

Donations and subscriptions received by

Thomas Browning, Treasurer,

Or at the Depository, 28 Ann street, by

Thomas C. Butler, agent.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The treasurer gratefully acknowledges the receipt of Five Dollars from Mrs. A. by the hands of Swords, Stanford & Co.

John W. Mitchell,

Treas. of Gen. Prot. Epis. S. S. Union.

New York, January 15, 1840.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer acknowledges the receipt of the following contributions towards defraying the current expenses of the Seminary, viz.—

From "a friend of the Church," by the hands of the Rev Orange Clark, D D, of the diocese of New York $1; from Rev *Robert W Harris, Rector of Grace Ch. White Plains, in the diocese of New York, the amount of a collection in that Church, for the year 1838-9 $11; from the Rev *David Ogden, Rector of St Mark's Church, New Canaan, in the diocese of Connecticut, from a collection in that Church $5; and from the Rev. James Milnor, D D, Rector of St. George's Church, in the city of New York, the amount of a collection made in that Ch on the 12th inst $67 81.

Wm. H. Harison, Treasurer.

New York, 16th Jan, 1840.

*Alumni of the Seminary.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 8th inst., has received the following contributions, viz.

From Mrs. Nott, Philadelphia, $2 50. By the hands of the Rev J Chapman, rector, received from St Peter's Ch, Perth Amboy, a thanksgiving offering for domestic missions, 10. From the Rev W A Harris, missionary, amount of various collections made by him at Tuscumbia and Florence, Alabama, a missionary station, 20. By the hands of Thomas Robins, Esq. receiving agent in Philadelphia, received from St Luke's Ch, Germantown, Pa, for domestic missions, per Rev Mr Rodney, 25. By the same hands, received from St John's Ch, Pequa, Pa, for general purposes of the Board of Missions, per Rev E Y Buchanan, 10—equally divided, 5. The fourth quarterly instalment of $5000, pledged by the society in Grace Ch, Philadelphia, for the promotion of Christianity, to foreign and domestic missions of the Protestant Episcopal Ch—for domestic missions, 625. From Trinity Ch, Fairfield, Con, per Rev N E Cornwall, rector, $11 30—equally divided between the two committees, 5 65. Remitted by the Rev E M P Wells' school for moral discipline Boston, $125, and from weekly offerings of boys of said school, $25, both for Bishop Chase—150. Weekly offerings of St James' Ch, Woonsocket, R I, for domestic missions, $55; of which 15 are for erecting churches under the care of the Rev J L Darrow, of Illinois, per the Rev H Waterman, rector, 55. By the hands of the Rev A H Cornish, missionary, a Christmas and New Year's offering of Christ Ch, Juliett, Ill, a missionary station, 7. By the hands of Daniel Ravenel, Esq. receiving agent in Charleston, S C, from the Rev Dr Gadsden, a contribution from St Philip's Ch, Charleston, $205, and a donation to Jubilee College, Ill, handed him by a lady, as from a Presbyterian minister, $5 06; by the same hands, received from the Rev Mr Trepair, proceeds of Ch missionary lecture for October, $26; by the same, received through the Rev Mr Fowles from J K of Wilton, $10; by the same, proceeds of Ch monthly missionary lecture, $14 25; by the same, received from the Rev. Mr. Trepair, a contribution from L L, of Christ Ch, Wilton, $25; by the same, proceeds of monthly missionary lecture, $9 10—294 41. By the hands of the Rev Dr Dorr, from Miss W E Smith, of Christ Ch, Philadelphia, her annual subscription for domestic missions, 3. A Christmas offering from St John's Ch, Elizabethtown, NJ, $17 25, to be equally divided between the two departments of the General Missionary Society, 8 63. Total receipts, $1211 19.

Jan. 15, 1840. James Swords, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge:

Received, part offerings of St George's Church, Hempstead, L I, per Rev W M Carmichael $3. Received from the Sunday school of Trinity Church, Rutland, Vt, per Rev J A Hicks $4 50. Remitted by Rev G W Hathaway, from the Ladies' Society of St Mark's Church, Warren, R I, for Africa, per J W Mitchell, Esq $25. Remitted by Rev E M P Wells' School for Moral Discipline, Boston, for Palestine $100. Remitted by Tho's Robins, Esq, agent at Philadelphia, from J M, for African Mission, per Mr Stavely $3 50; from St Luke's Ch, Germantown, Penn, monthly collection for Mission in Texas 20; from Mrs P Bedell, collections from sundry persons, for the bread fund in the schools under the charge of Mrs Hill, at Athens, for 1839, to be specially remitted 474—$497 50. Remitted by Benj Howard, Esq, agent at Boston, from the Evangelical Society of St Peter's Church, Salem, Mass, per Rev Geo Leeds $94 50. Received from Mrs Natt $2 50. Received from St Peter's Church, Perth Amboy, N J, by Rev J Chapman $4. Received per Rev Jno A Vaughan, from a Lady in New York $20. Received donation from Mrs A—per Swords Stanford & Co $5. Received from Rev S Nash, East Greenwich, R I, for Church at Cape Palmas $18. Received one half of $11 30, from Trinity Church, Fairfield, Conn, per Rev N E Cornwell $5 65. Received one-half of $10, from St John's Church, Pequa, Penn, per Rev E T Buchanan $5. Received from the Juvenile Missionary Society of Zion Church, Newport, for Mrs Hill's school, Athens, per E E Thurston, Sec'y $10. Rec'd from the Sunday school of St James' Church, Woonsocket, R I, per Rev H Waterman, Rector, for the erection of a church at Cape Palmas $14 37. Received from St James' Church Sunday School Missionary Society, Bristol, Penn, per Mr J L Breck $5. Remitted by W H Greene, Esq, Treasurer, from Grace Church Missionary Society, Providence, R I, for Matagorda $50; general purposes 150—$200. Received from the Rev L B Minor, for general purposes, Hanover co, Va, Miss E L Berkley $2; a Friend, by the Rev Mr Cooke 5; Charles and Betty Cooke 1; Winchester, Mrs Belmain 10; Mrs H Jackson 3; Clark co, Miss E Nelson 1; S B Nelson .12½; Mary Nelson 25; Philip Nelson .50; W Nelson 1; Rob't Nelson .60; Archy Nelson .50; Alexandria, D C, a few friends, by Rev Mr Dana 6; Md Tract, Md, Dr Duval 5; Theo Sem, Prof Lippett and family 15; Mission Box 1 50; Baltimore, St Peter's Church 119 27; Chestertown S school 10; Calvert co, Christ Church parish 10; Essex co, Va, Dr Baynum 10;—201 74½. Rev J E Jackson, Winchester, from Christ Ch, $37 71; Rev W Jackson 5, for Ch at Cape Palmas, Louisa co. Va, some friends 10 62½; Fredericksburgh, Miss A Gray 5; Christ Ch, Richmond, Va, 98; A Sinner 5, for school apparatus; Chestertown, S school, for education of a pupil at C P 20—383 08. Received for Church in Matagorda, Texas, per Rev Dr Dorr, an appropriation from the quarterly collections in Christ Church, Philadelphia 50. Mr Cooper 5; Miss Cooper 5; Mrs G B Chapman 5; Mrs R Bringhurst 1 50; P, through post office 2—18 50; $68 50. Total receipts $1465 60

Charles J. Aldis, Treasurer.

Bank of America, Jan. 14, 1840.

UNION DEPOSITORY,

28 ANN-STREET.

Letters have been received at the Depository of the Gen. Prot. Epis. S. S. Union, during the week ending Jan. 16th, from the following individuals, viz.

Rev W James Clark, Wilkesbarre, Pa, with remit; Rev Anthony Ten Broeck, Fishkill Landing, with remit; D Jacobs, Postmaster at Guilford, Vt, with remit; B E Pratt, Postmaster at Saybrook, Con, with remit; W A Barber, Newport, R I; E Wiley, Savannah; Rev I Reed, D D, Poughkeepsie, with remit; Rev R F Burnham, Mauch Chunk, Pa; Charles Stimpson, jr, Boston, with remit.

Packages have been forwarded from the Depository during the week ending 16th Jan., as follows:

To Rev W C Mead, D D, Norwalk, Con, per steamer Nimrod; to C Foote, Bridgeport, Con, per do; to Belknap & Hamersley, Hartford, Con, per steamer New Haven; to L H Young, New Haven, Con, per do; To Thomas Latimer, Phila, per Union Line; to Rev G Boyd, for St John's Church, Phila, care of Kester & Stiles, No 20 Front st, per Union Line; to Chas Stimpson, jr, Boston, per Harnden's express; to W A Barber, Newport, R I, per steamer Providence; to A E Miller, Charleston, S C, per brig Tybee; to E Wiley, Savannah, per brig Excel

ORANGE COUNTY INSTITUTION.

THE REVEREND SAMUEL PHINNEY'S Select School, near the village of Newburgh, is in a retired and pleasant situation, where the boys form a society by themselves, and are not permitted to leave the premises without permission from the principal. The number is limited to twenty five, who all lodge under the same roof with himself. The house is large and airy, and the place is distinguished for health. All branches are taught, requisite to give the scholar a complete English and Classical education. The strictest attention is paid to the morals and manners of the students.

THE TERMS ARE:

For tuition, board, washing and fuel, $250 per annum, payable quarterly; for instruction in the French and Spanish languages, $10 each, per quarter. The scholars furnish their own beds, and bedding, and towels. As the number of pupils is limited, three months notice must be given of the intention to remove any of them, in order to give sufficient time to fill vacancies. When pupils are removed without such notice, payment must be made at the rate of $250 per annum, up to the end of three months from the time when the principal is informed of the intention to remove them.

Samuel Phinney, Principal.

Newburgh, Jan. 1840.

REFERENCES.

Rt. Rev. B. T. Onderdonk; Rev. E. Nott, D. D., President of Union College, Schenectady; Rev John Brown, Newburgh; Messrs. Brown, Brothers & Co., William B. Crosby, Esq., George F. Allen, Esq., New York; Rev. Evan M. Johnson, Brooklyn; Messrs. John A. Brown & Co., Philadelphia; James Hunter, Esq., Woodstock, near Philadelphia; Messrs. Alexander Brown & Sons, Baltimore; or, the parents of any of his present or former pupils. t May 1.

January 18, 1840.

MISSES EDWARDS'

(FORMERLY MISSES GILBERT AND EDWARDS')

BOARDING & DAY SCHOOL FOR YOUNG LADIES.

NEW HAVEN CONN

THE winter term of this school will commence on the 1st of October; and the present proprietors hope, from their experience in teaching, to retain the confidence of their former patrons, and to give satisfaction to those who may hereafter patronize them.

Pleasant accommodations will be furnished for such young ladies as may be placed in the family; and under their immediate care all the branches of a finished education will be taught as hitherto; and particular attention will be paid to the manners, morals, and religious principles of the pupils.

Cards of terms will be furnished on application, and the most respectable references given.

New Haven, Sept. 10th 1839.

JUST PUBLISHED,

THE Second Edition of the American Reprint of Tracts for the Times, volume first, 8vo. pp. 600 neatly bound in cloth. Price $2 00.

The first volume of the American reprint contains the two first volumes of the sets that have been imported, and is now offered at a trifle over half the price of the English volumes. The remaining volumes will be broght out rapidly, and the complete series, printed on large and fair type, and good paper, will be for sale at one half the cost of the English copy.

Orders received, from the Trade and from the Public, by CHARLES HENRY,

Jan. 11. 142 Fulton street.

MELVILL'S SERMONS.

A new edition, to which is added the last volume of this eloquent author, just published in 2 vols 8vo., and for sale by JOHN R. McGOWN,

Jan. 8. at the office of the P. E. Press, 142 Fulton st.

Just Published,

THE CHURCHMANS' ALMANAC FOR 1840.

Orders to be addressed to

JOHN R M'GOWN, 142 Fulton-street.

The Almanac may also be obtained from the following persons, viz: Charles Stimpson, jun Boston—Z Clark, Troy, N Y—W C Little, Albany, N Y—H Hooker, Philadelphia,—A D Brunner, Baltimore,—Jos Gill, Richmond, Va. Dec. 24

GENERAL PROTESTANT EPISCOPAL

SUNDAY SCHOOL UNION.

A VARIETY of Books, suitable for Christmas and New Year's Presents, will be found at the *Depository, No. 28 Ann street,* among which are the following *New Books:*

THE HOLY CHILD JESUS, *An Example of Obedience to Parents.* 24 pages, 18mo. in fancy covers, with a beautiful frontispiece.

THE INFANT BROTHER, 156 pages, 18mo. with an elegantly engraved frontispiece, handsomely bound in muslin.

BLOSSOMS OF CHILDHOOD, by a Mother, 155 pages, 18mo. with an elegant frontispiece, and other engravings—neatly bound in muslin.

Just Received,

KEBLE'S CHRISTIAN YEAR, English 18mo. and 32mo. editions.

MEMOIR OF THE LIFE OF BISHOP WHITE by Bird Wilson, D. D., Professor in the General Theological Seminary, with a Portrait, a Fac Simile of Bishop White's handwriting—the Record of Bishops consecrated by him, and an engraving of his study.

SELECT FAMILY AND PARISH SERMONS, by Bishop McIlvaine, 2 volumes, octavo.

THE YOUNG LADY'S COMPANION—a series of Letters by Miss Margaret Coxe.

THE RELIGIOUS SOUVENIR FOR 1840. Edited by Mrs. Sigourney.

December 18, 1839.

A YOUNG LADY, a communicant in the Protestant Episcopal Church, wishes to obtain a situation as governess: the preparatory department of a Female Seminary would be preferred, but a desirable residence in a private family would not be objected to. Address L. D, Burlington, N. J., care of the Right Rev. Bishop Doane, to whom the advertiser has permission to refer.

Dec. 21st., 1839. 4t

NOTICE.

LOUIS SHERMAN has made an assignment of all his property to the subscribers, in trust for the benefit of his creditors. All persons having claims against him will please present the same; and those indebted make immediate payment to either,

WESSELL S. SMITH, 14 Pine-street,
SIMON R. MC'GOWN, 142 Fulton-street, } Assignees.

Nov. 30.

ST. PAUL'S COLLEGE.

A GENTLEMAN, having had experience as an Instructer in the elements of English education, may find a desirable situation in the Grammar School of the above named Institution. He must pe a single man, and able to produce the most satisfactory recommendations both in point of character, and qualifications as a teacher.

Letters, post paid, to be addressed to the Rector of St. Paul's College, College Point, N Y. Nov. 16.

DR. PUSEY'S LETTER TO THE BISHOP OF OXFORD.—A Letter to the Right Reverend the Bishop of Oxford, on the Tendency to Romanism, imputed to Doctrines held of old, as now, in the English Church. By the Rev. E. B. Pusey, D. D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford.—With an Appendix, containing Extracts from the Tracts for the Times, and various writings of Pusey, Keble, and Newman, showing that to oppose Ultra-Protestantism is not to favor Popery. 8vo. pp. 184. Price 62 1-2 cents.

Just published and for sale by Charles Henry,

Dec. 11. 142 Fulton st.

DR. HOOK'S VISITATION SERMON.

A CALL to Union on the Principles of the English Reformation. By Walter Farquhar Hook, D. D. With an Appendix, containing copious extracts from the Reformers. First American from the fourth London edition. Just published, and for sale by

CHARLES HENRY,

Nov. 16. 142 Fulton street.

DICTIONARY OF THE CHURCH, by the Rev. Wm STAUNTON.—The second edition of this popular work, enlarged and improved by the author, is now published, and for sale at 142 Fulton-street.—The rapid sale of the first edition, and the demand for the second, have induced the publishers to reduce the price, so that the work may be within the reach of every Episcopalian.

"If sound learning, without pedantry, a frank avowal, and staunch maintenance of principle, without bigotry, and a clear, consistent statement of views too often vilified because they are misunderstood, and undervalued, because they are not comprehended; if to have made the standards of his church more valuable to those who receive them, and more accessible to those who are ignorant concerning them, and to have furnished their history and a commentary, without the tediousness of the one or the dulness of the other; if to have embodied in a few pages, and sometimes lines, the spirit of the works of Hooker, Barrow, Comber, Bingham and Palmer; if to have mingled without confusion antiquarian lore and modern observation, theoretical discussion and practical directions, historical research and apologetic arguments; if these entitle an author to praise, then it is richly deserved at our hands by *Mr. Staunton.* Let the reader buy the book for himself and another for his neighbor, and after reading and consultation, give a different verdict if he can.—*New York Review.* Nov. 30.

THEOLOGICAL REPOSITORY.

TRACTS for the Times, by Members of the University of Oxford.—Terms, to Subscribers only, Five Dollars, in advance, for three volumes, of 334 full octavo pages each, or $1 67 per volume. This publication is issued periodically, in numbers, to subscribers receiving by mail, each sheet containing 32 pages, for sale by

Nov 20. CHARLES HENRY, 142 Fulton st.

BOARDING SCHOOL FOR YOUNG GENTLEMEN, in Salzderhelden, near Goettingen, (Germany.)—This institution, which is intended for the education of American, English, and German young gentlemen, has for eleven years been in successful operation, and is under the management of Mr. C. C. Trott, who, after having received a classical education, served as an officer in the British Army in Spain; and then completed his studies in the Universities of Goettingen and Berlin. The course of instruction embraces all those branches which are calculated to prepare a young man for the study of any profession, or any practical career.—The German, French, Italian, and the ancient Languages, Mathematics, Geography, Universal History, Natural History, Surveying, Drawing, and Painting, Music, Dancing, Fencing, and Gymnastics. (The neighborhood of Salzderhelden is remarkable for its beauty of scenery, and salubrity of climate.)

The terms for Boarding and Instruction, including Washing, Fuel, Light, and servant's attendance, (exclusive of Italian, Music, Fencing and Dancing, and for which, if desired, an extra charge will be made,) are, for pupils of the age from 8 to 11 years, $250, and for older ones, $300 per annum, payable half yearly in advance. And Mr. Trott has permission to refer to the following gentlemen, of whom the last five named, have been personally acquainted for several years with Mr. Trott and his institution, either of whom will furnish any further particulars;

Dr. Charles Beck, Professor, Cambridge, Mass.
Cornelius Oakley, Esq., New York.
Col. S. D. Walker, Baltimore, Md.
Alex. Walker, Esq., do
Lieut. Spencer Percival, Coldstream Guards, Quebec, L. C.
Charles D. Brush, Esq., Cincinnati, Ohio.
Dr. Theodore Telkampf, do
Dr. Louis Telkampf, Professor in Union College, Schenectady, N. Y.

New York, December 21st, 1839. 3m

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No. 163 *Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church, who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

POETRY.

From Longfellow's new volume, "Voices of the Night."

MIDNIGHT MASS FOR THE DYING YEAR.

Yes, the year is growing old,
And his eye is pale and bleared!
Death, with frosty hand and cold,
Plucks the old man by the beard,
Sorely—sorely!

The leaves are falling, falling,
Solemnly and slow;
Caw! caw! the rooks are calling—
It is a sound of wo,
A sound of wo!

Through woods and mountain-passes
The winds, like anthems, roll;
They are chanting solemn masses,
Singing, "Pray for this poor soul,
Pray—pray!"

And the hooded clouds, like friars,
Tell their beads in drops of rain,
And patter their doleful prayers;
But their prayers are all in vain,
All in vain!

There he stands, in the foul weather,
The foolish, fond Old Year,
Crowned with wild-flowers and with heather,
Like weak, despised Lear,
A king—a king!

Then comes the summer-like day,
Bids the old man rejoice!
His joy his last! Oh, the old man gray,
Loveth her ever-soft voice,
Gentle and low.

To the crimson woods he saith,
And the voice, gentle and low,
Of the soft air, like a daughter's breath:
"Pray do not mock me so!
Do not laugh at me!"

And now the sweet day is dead;
Cold in his arms it lies;
No stain from its breath is spread
Over the glassy skies—
No mist nor stain!

Then, too, the Old Year dieth,
And the forests utter a moan,
Like the voice of one who crieth
In the wilderness alone—
"Vex not his ghost!"

Then comes, with an awful roar,
Gathering and sounding on,
The storm-wind from Labrador—
The wind Euroclydon,
The storm-wind!

Howl! howl! and from the forest
Sweep the red leaves away!
Would the sins that thou abhorrest,
Oh soul! could thus decay,
And be swept away!

For there shall come a mightier blast,
There shall be a darker day;
And the stars, from heaven down-cast,
Like red leaves be swept away!
Kyrie Eleyson!
Christe Eleyson!

To the Editor of the Chronicle of the Church.

Middletown, Dec. 23, 1839.

Rev. and Dear Sir,—As my name has been mentioned in a late number of the *Chronicle*, in giving a list of the Patriarchs of Alexandria, I feel it to be my duty to guard your readers against an error into which they may possibly be led by the list of Bishops of Rome in your paper of Dec. 13th.

The error lies in confounding the succession of Bishops in any particular See, with the great principle of Apostolic succession, which we justly consider as essential to the validity of all ministerial acts in the Christian Church. Bishop Hobart, if I rightly remember, pointed out in one of his charges, the distinction between Episcopal government and Apostolic succession. We could show, if it were worth the pains, that in every part of the world, the government by Bishops prevailed from the Apostles' times. The Diptyches of the Roman Empire, contained the names of its consuls and its magistrates. Wherever these have been preserved, among the fragments of antiquity, they afford the most irrefragable proof of Episcopal government, and as they have been preserved to a very great extent in every part of the Christian world, the argument derived from them for the universality of Episcopal government will hardly be called in question by any candid and well-informed mind.

But we must carefully distinguish this from Apostolic succession. A particular See may often have been vacant, and remained vacant for a great number of years. During this interval, all acts peculiarly pertaining to the Apostolic order, must be performed by the Bishop of some other See. This is so obvious to all Churchmen, that it would seem unnecessary to mention it if such vacancies had not been spoken of by the enemies of Episcopacy, as breaking the line of succession. This to the ears of a well-taught Churchman is sheer nonsense; but even wise men among the dissenters, are not aware of the fallacy, because they confound Episcopal government and Apostolic succession.

The same error seems to have been committed by the writer in the Christian Witness, who first, I believe, gave the list of Roman Bishops, as forming links in the chain of our Apostolic succession, beginning with Linus, and ending with Bishop Griswold. Unless he could show that each Bishop of Rome consecrated his successor down to the time of Gregory the great, and that Gregory consecrated Augustine, the first Archbishop of Canterbury, and that each Archbishop of Canterbury consecrated his successor, down to the time of Dr. Moore, who consecrated Bishop White, his long list of names, though it proves Episcopal government, does not prove Apostolic succession.

The first instance of a Bishop translated to the See of Rome, who might therefore have been consecrated by his predecessor, occurred in the person of Formosus, A. D. 891. All the preceding Bishops of that See either were Presbyters, Deacons, or Laymen, previous to their election; and excepting in one or two cases, as that of Vigilius for example, never in the life-time of their predecessor. Vigilius was consecrated in 537, during the life-time of Silverius, who had been sent into banishment by Belisarius. He was not therefore, consecrated by Silverius; and the consecration itself was considered as irregular, because Silverius did not die till June 20th, 538, and though banished, was still the lawful Bishop.

Augustine, the first Archbishop of Canterbury, was not consecrated by Gregory the Great, but by Vigilius, the 24th Bishop of Arles. The reason of this was, that from the time of the Emperor Honorius, that city was considered as the metropolis of Gaul. In a still more ancient Notitia of the Gallic provinces, which has been preserved to the present day, Arles is not mentioned as a Metropolitan City, but as a city belonging to the provincia Viennensis of which Vienne was the metropolis. It must therefore have originally received its Episcopate from Vienne. That city lies on the Rhone a short distance below Lyons. Both are mentioned together in the account which Eusebius gives of the persecution which raged there in the 17th year of Antoninus Verus. We have every reason to believe that both were Greek colonies. Why should the Letter of the Churches of Vienne and Lyons have been written in Greek, and sent to the Churches of Asia and Phrygia, unless there had been some peculiar relation with those Churches? Pothinus the first Bishop of Lyons was a Greek, and so was his successor, Irenaus, the disciple of Polycarp, who was himself the disciple of St. John. The Church of Vienna may therefore be traced to within a few years after the death of St. John: and consequently the succession of the English Church has come from Asia and St. John, rather than from Rome.

That Augustine consecrated the Bishops of those Sees which were formed among the Anglo-Saxons, during his life time, can hardly be doubted. Among the questions put by him to Gregory the Great, the eighth is, whether in consequence of his remote situation, and the difficulty of convening the Bishops, he could consecrate without the presence of the other Bishops. To this Gregory replies, that as he was the only Bishop in the Church of the Angli, he must of necessity consecrate without the presence of other Bishops, unless Bishops should come from Gaul, in which case they would assist as witnesses. He advised him however to consecrate Bishops at no great distance from one another, that they may be able to come together when a Bishop is to be consecrated. For in general, no consecration of Bishops ought to take place without assembling three or four. The general rule throughout the world was to have the Bishops of each province or a majority of them present, whenever the Metropolitan or Bishop of the first See consecrated. But the Episcopate being held, to use the words of St. Cyprian, *in solidum*, it was never considered of any moment whether the succession was derived from the East or West, from Asia or Europe, from St. John, St. Thomas, or St. Peter.

Your friend and brother,
S. FARMAR JARVIS.

From the Chronicle of the Church.

NON ESSENTIALS.

If there be any one peculiar and prominent cause of alarm for the safety of religious institutions, and the perpetuity of evangelical truth, it is to be found in the tendency of sectarianism to treat some of the most important doctrines, precepts and examples of Christ and his Apostles as *non essentials*. When we speak of certain Apostolic usages, and even of the positive injunctions of religion as having been departed from by some who have gone out from us; we hear the only justification, ever pretended, they are *non* essentials.

I think it will be found difficult for mortals like ourselves to determine with certainty the precise limit between the essentials and the non essentials of the religion of Jesus Christ and his Apostles. I think also every truth taught either by precept or example, ought to be considered essential, and that at least it is dangerous to consider them otherwise.

It is astonishing with what boldness the most plain precepts of religion have been made to stand aside, or conform to preconceived notions and purposes, as non essentials.

The fourth commandment, which solemnly enjoins the holy observance of the Sabbath, with equal emphasis requires the secular observance of the remaining six days of the week. But the last requisition is nearly disregarded, as being a non essential, and by many these days are constantly devoted to sabbatical uses; as if the Almighty had not made Sabbaths enough.

Our Saviour established one Church on the earth, and only one, and to this he promised his presence and blessing forever. But the existence of this Church is now by many considered as non essential, and therefore the reformers of modern times, instead of coming forward to reform the Church from errors, are taking upon themselves to constitute and organize new and other Churches, under different, and as they think improved organizations, unknown to Christ and his Apostles.

Jesus Christ instituted a ministry in his Church with specific powers and duties, and which his Apostles attempted to perpetuate by custom, observancy, and injunctions. But by some, the existence of a ministry is now considered a non essential, and by others it is believed to be a mere circumstantial or formal office, which may be conferred by any body, or even assumed without authority.

Ordinances of Baptism and the Lord's Supper were instituted by our Lord, as of universal and perpetual *necessity* and obligation. These have been abrogated by some, and by others considered so far non essentials as to be only commemorative of an event, and which may be administered by any body, so the mere event intended to be commemorated is not lost sight of.

The true and supreme divinity of Jesus Christ is clearly revealed in the Gospels, and yet a belief in this truth is not considered by all Christians as essential.

But while so many truths are considered as non essential; there is another dreadful error, fast making progress in the religious community, and that is the modern practice of making essentials; forming new tests of Christian character unknown to the authors of the Bible. I need not specify these, they will be recognized by every observer. We hear of some new tests nearly every year, and would almost suppose from their frequency, that Christians verily believed that there was a defect in the revelation of God, which could be supplied by the wisdom of man.

VERITAS.

IMPORTANCE OF INCULCATING THE DISTINCTIVE PRINCIPLES OF THE CHURCH.

There is a proneness to be too much contented with effects, and bestow too little care on abiding consequences: to be too well satisfied when the seed of the word has germinated, and too negligent of its permanent growth and vigor. Hence the sometimes disproportionate bestowment of effort upon the awakening of the careless, to the great neglect of the furtherance of growth in grace in the true people of God. Too often the spiritual husbandman, after great labor in planting a vineyard, has omitted to fence it, and prune and gather out the stones thereof, and build watchtowers therein, and so when he "looked that it should bring forth grapes, it brought forth wild grapes." (Isaiah v. 2.)

Now there is one way appointed of God for the securing of the fruits of the ministry, without which they cannot remain. I mean the careful and scrupulous keeping up, in connexion with them and all around them, *the ordinances, the regular features of the visible Church.*

This is plainly taught in the Scriptures. The fruits of religion are compared to those of a vineyard in a very fruitful hill,' surrounded with a hedge and wall, and having a watch-tower within; and the inevitable consequence of the breaking down of the wall or the taking away of the hedge, is that the vineyard is laid waste, and trodden down, and covered with briers and thorns. (Isaiah v.)

Now in that wall, and hedge, and tower, are plainly represented the protection afforded to the tender fruits of the word by the outward institutions of the Church. They can no more be dispensed with, or treated as of little importance, than the wall of the vineyard, or the hedge of the harvest. Desolation is as sure to come at last upon that body of Christians, among whom the external things of the Church are carelessly seen to, and lightly valued, as the harvest will fail, where the fence of the field is neglected.

He is a poor husbandman, who spends so much time upon the tilling of the ground, that his enclosures are forgotten; or who thinks that because the fence is not the grain, therefore it may take care of itself. So would that be a very defective ministry, and would prove at last, should it be generally prevalent, a ruinous ministry to all abiding fruits of righteousness, which, for the sake of more attention to inward and spiritual religion, should despise or neglect the careful maintenance, in their right claim of reverence and obedience, of those outward things of Church ordinances and order, which are just as necessary to the abiding of spiritual religion in the world, as the human body is necessary to the abiding of the human soul. True, those outward things are not religion. True also, this body is not my soul; but as the soul sympathizes in all neglects of its body, so does religion sympathize in all neglects of the several parts of the visible Church, *which is its body*; and as that man must be accounted very far from wise, who thinks to promote the vigor of his mind by taking no thought of that divine fabric of nerve and sinew, and bone and muscle, on which all mental energies are so dependant; so is he of little wisdom, however zealous of good things, who, to advance the abiding interests of spiritual religion, instead of taking strict care of the whole framework of the Church, in its sacraments, its ministry, its settled principles of public worship, its every thing conducive to decency and order, would lay open such interests to the multiform tastes, the fickle expedients, and the infinitely diversified fancies of men. "What God hath joined together, let not man put asunder." He has joined together the outward and visible, with the inward and spiritual, throughout all the parts and interests of religion. That union must be carefully preserved. To escape formality by laying aside or neglecting such form, would be the shortest way to the worst of all formality—a formality without decency and order, and soon without life.

The wise minister will employ the outward things of the Church, as the vine dresser uses the trellis for the training and fastening of his vines; not because he mistakes the trellis for the grapes, the training for the fruit, but because without the trellis and the training, he expects no good fruit: at the same time that he will show, by all his words, and efforts, and spirit, that his great and only object is to bring forth, in every heart, the precious and abiding fruits of holiness and love, to the glory of God, and the salvation of men.

May God, of his infinite mercy, increase in us such blessed fruits, and cause the ministry of his word more and more to abound in them, through Jesus Christ. AMEN.—*Bishop Mc'Ilvaine.*

THE CROSS ON ST. JAMES', TORONTO.

To the Editor of The Church.

Rev. Sir,—Several friends having since referred to a paragraph in a sermon delivered by me on the Sunday after the erection of the Cross on the Cathedral Church of St. James' in this city, I have been induced to transcribe it for insertion in *The Church*. I will first, however, venture to throw together a few remarks and extracts on the subject of the Symbol of the Cross, for the satisfaction of those who, for want of information, are offended at that symbol.

The use of the Cross as a Church-ornament is to be defended on grounds analogous to those upon which the ceremony of the Cross is retained in Baptism. Hooker, after drawing, in his masterly manner, the line between use and abuse in the matter of the Baptismal Cross, and showing that its abolition is not to be argued from Hezekiah's destruction of the brazen serpent,—(2 Kings, xviii. 4) thus concludes: "Their course which will remedy the superstitious abuse of things profitable in the Church is not still to abolish utterly the use thereof, because not using at all is most opposite to ill-using, but rather, if it may be, to bring them back to a right perfect and religious usage which, albeit less contrary to the present sore, is notwithstanding the better and by many degrees the sounder way of recovery."—Bk. v. s. 65. Yes! far be it from us to discard a time-honored hieroglyphic because once it was the badge of superstition, or because now some perversely close their eyes to its significance. On the contrary we ought to be glad that we have an opportunity of triumphing over a prejudice, and rescuing a profitable symbol from an exclusive and usurped use.

The explanations given by the Anglican Church of her intention relative to the sign of the cross in Baptism apply equally to its use as a material symbol on her edifices. The Canon (the XXXth) referred to in the rubric at the close of the Public Baptismal Service, thus speaks: "It must be confessed, that in process of time the sign of the Cross was greatly abused in the Church of Rome, especially after that corruption of popery had once possessed it. But the abuse of a thing doth not take away the lawful use of it. Nay, so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that as the *Apology of the Church of England* confesseth; it doth with reverence retain those ceremonies which do neither endanger the Church of God, nor offend the minds of sober men: and only departed from them in those particular points, wherein they were fallen both from themselves in their ancient integrity, and from the Apostolical Churches which were their first founders."

It was the determination of St. Paul to glory only in the Cross of Christ, and to know nothing among his converts save Jesus Christ and him crucified. In like manner the early Fathers fixed their undivided gaze upon that sacred object until their mental retina became so impressed with its image, that which way soever they looked, they saw it. "Nature itself, according to them," says the Rev. I. J. Blunt, Sketch of the Christian Church of the two first centuries, p. 22,) "bears the mark of the Cross in almost every feature that presents itself. For the ship cannot sail, says Justin, without the rigging forming it; nor the earth be tilled without the plough representing it; nor laborers or mechanics do their work without tools shaped like it. And moreover, man himself differs from the brutes in that he stands erect, and stretches out his arms, after the fashion of a cross; and again his nose and forehead combine into the same figure." No wonder therefore if the sacred emblem was soon imbodied and fixed in conspicuous places as a standing admonition to all men. It is however difficult to ascertain when it was first used as an architectural ornament in or upon Churches.

"That they (crosses) were not in use" says Bingham, (*Christian Antiquities*, B. viii. c. vi. s. 20,) "for the three first ages, seems evident enough from the silence of all the writers of those times, and from Eusebius, who has frequent occasion to describe minutely the churches of Constantine and others, but never once mentions a Cross erected in them, though he speaks frequently of Crosses set up in other public places; as a learned writer [Dallæus] has judiciously observed out of him, who thinks they began not to be set up in Churches till after the year 340." Although we thus see the Cross to have been not a primitive, it was nevertheless certainly a very ancient symbol in Ecclesiastical buildings. But even were there no authority of this kind for its use; were its erection an idea of yesterday, its appropriateness is so evident, its appearance so graceful, and its associations so sacred and spirit-stirring, that the sight of it, far from being loathed, must ever be hailed and venerated by the enlightened Christian.

The paragraph above alluded to is as follows (the text was "Thy kingdom come:")—

* * * "Were there a reigning anxiety within us, each to have the Kingdom of God's peace established in his own heart; what a different world this seems to us! How altered would be the spirit of men! What a oneness of mind would there be among all! And how would all the machinery of our life upon this earth, which now so often grates harshly, and sometimes even almost refuses to move, then work easily and quietly! Did every community act under the influence of the principles of that blessed kingdom for whose advent we pray, how quickly would cease that conflict of feverish feeling and mutual rancor, those heart-burnings, and discontents, and complainings in our streets, which now distract us, which now interfere with the peace of the most peacefully inclined. Let it be our prayer and effort that a knowledge of the principles of that peaceable kingdom of the Saviour may, without adulteration, be disseminated throughout the length and breadth of the land in which we live,—being assured that those are the only infallible principles whereupon we can hope to build for ourselves a permanent happiness and prosperity. May we all be convinced of this truth and act upon it! And may that Cross, which we have all doubtless with joyful and thankful hearts, seen, within these few days, tower so beautifully above the roofs of this city, be long a blessed emblem to remind us of our high vocation and privilege as subjects of a heavenly kingdom, as servants of a crucified Saviour! May that most expressive sign, that epitome of our Faith, now glittering upon our sky, be a constant monitor to us, amidst our week-day callings and all our secular occupations, pointing us to Heaven, and showing us by a visible symbol the method of our redemption! May it remind us of the common tie which unites us all as Christians! May it have an ameliorating effect upon the spirits and dispositions of all, reminding us that if Christ so loved us as to breathe out his life for us upon the Cross, we ought also to love one another, and do good to one another! Thus shall we practically and most effectually co-operate with the prayer which we utter, THY KINGDOM COME. By thus contributing *ourselves* as willing subjects, to that kingdom, we swell its ranks, we enlarge its borders, we bring glory to God, and hasten the day, when, as on yonder emblem, the Cross shall really surmount the globe, and the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ." * * * *

Believe me to be, Rev. Sir, very truly yours,
H. SCADDING.

Toronto, Nov. 15, 1839.

From the Church.

SIR JOHN COLBORNE.

The following remarks on the character of our late excellent Governor-General were offered after his departure, from the pulpit of Christ Church, William Henry, in connection with, and at the conclusion of, a discourse on the words of the prophet Daniel, 6th chapter and 10th verse:—

"And now, my brethren, in conclusion, perhaps the best practical application that can be made of the subject that we have just considered, will be a brief and passing notice of *one* who has recently gone from amongst us, and to whom this tribute of respect is most justly due;—of *one* whose private character and whose public station were not unlike those of Daniel's; and who, like the latter, was a man of prayer and a man of God. In seizing the first opportunity since his departure of thus publicly speaking of our late excellent Governor, no possibility exists of its being attributed to unworthy motives; for now that we shall see his face no more, to say of him what his character merits, *is* but *truth*, and *may* be profitable, where else it might have been regarded only as flattery, or have been connected with interested and improper motives.

In losing Sir John Colborne, we have indeed lost a really great and a truly good man. In his character was prominently blended the inspired account of two of the Lord's people of old: what was written of Barnabas and of Cornelius, was eminently true of *him*,—"he was a good man, full of faith and of the Holy Ghost, and one that feared God with all his house, giving much alms to the people, and praying to God alway."—I speak not of him now as the tried and faithful and war-worn veteran of a hundred fights; I regard him not as covered with the laurels of victory, gathered in many a hard fought field; or as glittering in the honorable insignia nobly won by his prowess in arms. In these and other respects, his own has now become a part of his country's history. And not a quarter of the globe but can testify that his military career has been brilliant beyond that even of most of his gallant comrades in arms. Nor yet do I speak of him now as the real patriot and the civil ruler, having his country's weal at heart, and by his excellent judgment and paternal sway elevating those portions of the British Empire over which at times he has successively presided, to a high degree of earthly prosperity. *These* are subjects better fitted for others to descant on than myself. It is simply in his character as a *Christian* and a man, unaccompanied with the insignia of military rank or with the appendages of civil authority; it is as one renewed by the Spirit of God and made an humble, sincere, and devoted follower of the Lord Jesus Christ, that I would now consider him, and that he himself appears to most advantage. To have seen him, as was constantly the case, daily leading his whole household in family prayer; or again, at their head, approaching, as was invariably his custom, the table of his crucified Lord; to have seen him, in his high and consequently dangerous and ensnaring station, yet maintaining a close and consistent walk with God, was a sight more truly glorious than were his noblest achievements, or than were all the honors won by him at Badajoz, Corunna; or when gallantly heading his own 52d, he was foremost in meeting his country's foes in the deadly field of Waterloo. Religion with him was no mere *form* or empty name, but a vital and governing principle; he carried it into the every-day business of life, and was actuated by it in his whole conduct. And yet, there was nothing like parade or ostentation about him; on the contrary, he was one of the most retiring and unostentatious of men. It was saying much in his favor—but not more than the truth—what was repeated of him by one at present in these Provinces, himself high in command and also greatly distinguished:—'I have known Sir John Colborne for more than twenty years, and he was always in private life one of the most humble-minded and unostentatious of men; and yet one of the coolest and most determined in the hour of peril that I ever knew.' And as he feared God and loved the Lord Jesus in sincerity and truth; honoring him in all his ways, and making his word the man of his counsel and the rule of his life; so did he experience the fulfilment of the divine promises. He knew the blessedness of the man to whom the Lord imputeth not sin, and he found made good the promise, 'Them that honor me I will honor.'

God did indeed put signal honor, and crown with eminent success, all that his servant did, making him instrumental, both as a civil ruler and as a military commander, in effecting what others had failed to accomplish. His house was the abode of peace and of great domestic happiness; for it was like the house of Lazarus, and Martha and Mary: it was the abode where *Jesus* dwelt; it was a house where the head, like Joshua of old, had declared,—'As for me and my house, we will serve the Lord.' A striking contrast this to what passes in many an irreligious home around, where ungodliness is rife and discontent and unhappiness prevail. He of whom I speak has set you, in the high station that he occupied, a very different example. And one main cause, perhaps the source of difference, was this:—he, like Daniel, both privately and in his family, habitually 'knelt upon his knees to pray,' and at the same time 'gave thanks before his God.' He has now gone—and probably for ever—from the land which he so eminently served, and where he was so universally beloved; and whilst with many thousands in both Provinces, we cordially repeat the fervent wish—'God bless him;' may the Lord incline *your* hearts in so far as he followed Christ, to 'go and do likewise.'"

PURSUIT OF KNOWLEDGE UNDER DIFFICULTIES.

So has Knowledge almost always been cultivated and genius matured—that is to say, amidst difficulties. Where did Franklin first cultivate the knowledge that at length bore him to the height of fame? In a printing office. Where did Bowditch study the mathematics? In early life, on ship board, and ever after in hours snatched from the cares of a busy life. How did Ferguson begin to study astronomy? Tending sheep in Scotland: lying on his back upon the bare earth, and gazing upon the heavens—mapping out the constellations by means of a simple string stretched from hand to hand with beads upon it; which, sliding back and forth, enabled him to ascertain the relative distances of the stars. Where did young Farady commence his studies—still young, and yet successor in London to Davy! He began his chemical studies a poor boy, in an apothecary's shop. Sir Richard Arkwright, who was knighted for the improvements he introduced into cotton spinning, and whose beautiful seat upon the Wye is one of the fairest in England, was a barber till he was thirty years old. And at this moment there is a man in New England who has read fifty languages, who was apprenticed—who has always worked—and who still works as a blacksmith!—*Christian Examiner.*

GRADATIONS OF DRUNKENNESS.

There is a Rabbinical tradition related by Fabricius, which has whim, ingenuity, and humor, at least, to recommend it. When Noah planted the vine, it states that Satan attended and sacrificed a sheep, a lion, an ape, and a sow. These animals were to symbolize the gradations of ebriety. When a man begins to drink, he is as meek and ignorant as the lamb; then becomes as bold as the lion; his courage is soon transformed into the foolishness of the ape, and at last he wallows in the mire like a sow.

COLERIDGE'S AIDS TO REFLECTION.

A new edition, with a preliminary essay by the Rev. John M'Vickar, D. D. Just published, and for sale by JOHN R. M'GOWN, 142 Fulton st. January 4, 1840.

SELECT SCHOOL FOR BOYS, ULSTER,

ULSTER COUNTY, N. Y.

THIS Establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth: the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The school is select, being limited to 16 scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

THE TERMS.—The small number of pupils considered, are believed to be as low as any kindred establishment, $250 per annum, payable half-yearly, in advance, for all the branches of a finished English education, and all studies preparatory to admission to any college. All books and stationary furnished without extra charge.

A resident assistant is employed to teach the Modern Languages, for which there will be an additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No Pupil will be received for less time than one year, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the Principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

REFERENCE, by permission—to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.; Mr. Philip Dater; Mr. W. A. F. Pentz, and Messrs. Barclay & Livingston, New York city; Mr. Henry Barclay, and Mr. William Clarkson, Saugerties, Ulster county; Gen. J. S. Smith, Kingston, Ulster county, N. Y.; Mr. Thompson S. Brown, Dunkirk, Chatauque county, N. Y.; Rt. Rev. H. U. Onderdonk, D. D., Philadelphia, Penn.; Rev. Dr. Wyatt, D. D., Baltimore, Md.

N. B. Two vacancies will occur about the first of October. Sept. 14. tf.

DOMESTIC SCHOOL FOR BOYS.

AT HAMILTON, MADISON CO., N. Y

BY REV. J. A. BRAYTON.

THE excellencies of the Parental School, under the arrangement of a well-ordered family, are, it is believed, known and appreciated by many parents, desirous of giving their sons unusual advantages at an early age: to such this card is especially addressed.

The following are among the advantages calculated to be secured.

Adequate time for instruction.

A supervision of conduct at all times.

An intimate knowledge of the character of each individual, and consequently an opportunity of adapting instruction and discipline to the capacity and character of each.

The formation and improvement of the manners, such as are to be practised in intercourse with good society.

The cultivation of Moral Habits, by conversation, by religious instruction, and by seclusion from the influence of pernicious examples and practices.

The developement and training of the *intellectual powers*, a still more important end in Education than the acquisition of facts: and, in short, the constant direction toward the threefold object of Physical, Intellectual, and Religious culture and improvement.

The number of boys received will be limited to twelve, from the age of seven to fourteen. The studies will be either the *Classics*, preparatory to admission to a College, or, at the instance of parents, any course of Education pursued in under-collegiate schools. TERMS,—$200 a year. Two vacations,—one of two weeks, including Christmas and New Years', and the other of one month in midsummer.

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Hamilton, Aug. 1839.

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